# Women and the Kingdom

Mabel Katharine Powell

MISS LOCHIE RANKIN

# WOMEN AND THE KINGDOM

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FIFTY YEARS OF KINGDOM BUILDING BY THE WOMEN OF THE METHODIST EPISCOPAL CHURCH, SOUTH
1878-1928

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To

MISS LOCHIE RANKIN

PIONEER MISSIONARY
BUILDER OF THE KINGDOM IN CHINA
FOR FIFTY GOLDEN YEARS

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# PREFACE

FIFTY years have passed since the women of the Methodist Episcopal Church, South, received the authorization of the General Conference to organize the Woman's Missionary Society throughout the bounds of the Church. That date, May 23, 1878, was epoch making in the history of the womanhood of the Church and has had untold significance in the record of the building of the Kingdom of God.

Starting with a few scattered and weak societies, the organization has grown till it numbers this Golden Jubilee Year, 1928, three hundred and twenty-seven thousand women, young people, and children within the bounds of the United States. But this is by no means its greatest achievement nor the supreme source of its joy. As the women come to celebrate their Jubilee of years they find their chiefest inspiration in the groups of women in China, Korea, Japan, Mexico, Brazil, Africa, Belgium, Poland, and Czechoslovakia who have caught a like vision and are similarly organized to evangelize and Christianize the world.

Beginning fifty years ago with the slogan to be found everywhere in their early literature "Woman's Work *for* Woman," they have reached the end of the fifty years with this initial slogan completely outgrown. They find themselves linked up *with* these women of other lands in a great coöperative movement for the Christianization of womankind around the world.

Looking backward, therefore, over the past fifty years of organized effort at home and abroad, it would seem

that there has been laid the foundation of a great superfellowship, "*a world missionary sisterhood.*" The one outstanding feature of the missionary work of women for the next half century will be the coöperative effort of women around the world seeking to establish the Kingdom of God. Little did the women who had the vision fifty years ago realize the greatness of the undertaking to which they had placed their hand. There was a Master Builder who was assuredly guiding.

In tracing the significant facts that have entered into the writing of this story, there have been available all the reports of the organized societies, together with the Church *Advocates* and missionary periodicals. The chief source of material, especially concerning the growth of the Home Base, is altogether new and fresh. Each conference society as a phase of its pre-Jubilee preparation has had a historian at work gathering all the choice facts of its conference history giving especial emphasis to the story of the beginnings. A few of the leaders of fifty years ago are still living and have been the source of priceless information. It is from the conference historians, however, that much of the inspiration for this new record of the past has come, and to them we are deeply indebted. To the Scarritt College students taking my course on "The Modern Missionary Movement" in 1926, I am greatly indebted for painstaking research of original sources.

In reviewing the work of the fifty years, the last eighteen of which have been years of united service to meet the needs at home and abroad, it has been deemed desirable to try to give an around-the-world-view of women's activities. The terms "home" and "foreign" missions are meaning less and less these days. We see

their inter-dependence as never before, and desire to end our first half century by thinking of the work as one and seeing more clearly this inter-relationship.

A review of the record of the years reveals another significant development. Starting without any experience in organized missionary work, the women of the Church during the fifty years have attained such efficiency that the work enterprised by them has gradually become an integral part of the Board of Missions, with women serving as members and as secretaries with responsibility not only for the policies of the Woman's Work but the work of the Church as a whole.

Has the slogan, "Woman's Work for Woman," been outgrown? Will it have any part in the thinking of the next half century? There are undoubtedly indications that some of the conditions at home and abroad that entered into this concept no longer exist. There has been marvelous growth in the Church and in womanhood. There is one fact that stands out clearly—that our missionary sisters in other lands are now beginning where we began fifty years ago. They are facing many of the same problems and conditions. Unless the women of the Church in America continue to be related sympathetically to these women abroad they will fail to share with them the rich experience of the years and to catch inspiration from them in working together at the common task of bringing in the Kingdom.

MABEL K. HOWELL.

June 1, 1928

# CONTENTS

CHAPTER PAGE

1. CREATIVE FORCES; THE BACKGROUND OF 1878..... 15

Developments in China—Beginnings of Missions in the Methodist Episcopal Church, South—Special Appeal to Women to Organize for Missions—Missionary Societies in the South before the Separation of the Methodisms—Missionary Societies Organized between 1844 and 1878—A Creative Vision—Two Creative Gifts.

2. THE FULFILLMENT OF THE VISION; ORGANIZING FOR SERVICE..... 43

Creating a Connectional Organization for Service Abroad—The Development of Conference Societies—Creating a Connectional Organization for Service at Home—Enlisting the Children and Young People for Service—Becoming a Part of the General Board of Missions—Interesting Experiences by the Way.

3. THE ENLARGING PROGRAM AND OUTLOOK..... 68

Entering the Fields—the Goal of All Efforts—Growth in the Size of the Constituency—Education of the Constituency for Service—(1) Leaflet Literature—(2) Mission Study—(3) Home Base Established—(4) Periodicals. Provisions for the Spiritual Growth—(1) Bible Classes—(2) Cultivation of Prayer Life. Growing Appreciation of the Meaning of Stewardship; Actual Gifts—Enlargement of Outlook and Conception of Missionary Task—(1) Interdependence of Home and Foreign Missions—(2) Interdenominational Co-operation—(3) First-Hand Knowledge of Fields—(4) Laity Rights for Women—(5) Call to Make the Church Missionary.

4. ACHIEVEMENTS IN FIELD OF HIGHER EDUCATION..... 87

Introduction—Colleges—(1) Ginling College, Nanking, China—(2) Woman's Christian Medical College, Shanghai, China—(3) Ewha College, Seoul, Korea—(4) Hiroshima College, Hiroshima, Japan—(5) Mary Keener Institute, Mexico City, Mexico. Normal Schools and Normal Departments—(1) Laura Haygood Normal School, Soochow, China—(2) Colegio Roberts, Saltillo, Mexico—(3) Colegio Buenavista, Havana, Cuba—(4) Collegio Piracicabano, Piracicaba, Brazil—

CHAPTER PAGE

(5) Collegio Bennett, Rio de Janeiro, Brazil—(6) Collegio Centenario, Santa Maria, Brazil—(7) Sue Bennett School, London, Ky. Bible Training Schools—(1) Hayes Wilkins Bible School, Sungkiang, China—(2) Bible Teachers' Training School, Nanking, China—(3) Lambuth Training School for Christian Workers, Osaka, Japan—(4) Woman's Biblical Seminary, Seoul, Korea. Palmore Woman's English Institute, Kobe, Japan—Departments of Bible, State Universities.

5. ACHIEVEMENTS IN FIELD OF SECONDARY EDUCATION... 126

Introduction—Secondary Education in China—(1) McTyeire School, Shanghai—(2) Virginia School, Huchow—(3) Atkinson Academy, Soochow—(4) Davidson Girls' School, Soochow—(5) Susan Bond Wilson, Sungkiang. Secondary Education in Korea—(1) Holston Institute—(2) Carolina Institute—(3) Lucy Cuninggim, Girls' School, Wonsan. Secondary Education in Brazil—(1) Collegio Isabella Hendrix, Bello Horizonte—(2) Collegio Methodista, Rebeirao Preto—(3) Collegio Americano, Porto Alegre—(4) Collegio Mineiro, Juiz de Fora. Secondary Education in Mexico—Instituto Inglés-Español, Monterrey. Secondary Education in United States—(1) Holding Institute, Laredo, Tex.—(2) Brevard Institute, Brevard, N. C.—(3) Ruth Hargrove Institute, Key West, Fla. Secondary Education in Cuba—(1) Colegio Irene Toland, Matanzas—(2) Colegio Eliza Bowman, Cienfuegos.

6. ACHIEVEMENTS IN FIELD OF ELEMENTARY AND INDUSTRIAL EDUCATION..... 151

Day Schools and Kindergartens—(1) General Statement—(2) Day Schools and Kindergartens in China—(3) Day Schools and Kindergartens in Korea—(4) Kindergartens in Japan—(5) Day Schools and Kindergartens in Latin America—(6) Schools for Cubans and Orientals in the United States. Elementary Boarding Schools—(1) General Statement—(2) Colegio Paolmre, Chihuahua, Mexico—(3) Instituto MacDonell, Durango, Mexico—(4) Colegio Progreso, Parral, Mexico—(5) Elementary Girls' Schools in the Belgian Congo, Africa—(6) Elementary Girls' Schools on the Mexican Border—(7) MacDonell French Mission School, Houma, La. Industrial Schools—(1) The Mary Helm Industrial School, Songdo, Korea—(2) The Virginia K. Johnson Home and School, Dallas, Tex.—(3) The Vashti School,

CHAPTER PAGE

Thomasville, Ga.—(4) The Moka Garden Embroidery Mission, Soochow, China—(5) Methvin Institute. Short-Term Bible Schools for Adults in Korea.

7. SOCIAL-EVANGELISTIC WORK ..... 180

Introduction—District Evangelistic Work in China and Korea—Rural Evangelistic Work in the United States—Growth of City Mission Work in the United States—(1) General Development—(2) Work in Foreign and Polyglot Communities—(3) Work among English-Speaking Communities—(4) Work with Negroes—Bethlehem Houses. Social-Evangelistic Centers on Foreign Fields—Coöperative Homes for Young Women.

8. MEDICAL WORK AND SOCIAL SERVICE ..... 214

Appeal of Physical Suffering—Medical Work in China—Medical Work in Korea—Medical Work in Africa—Medical Work in Mexico—Medical Work in the United States—Christianizing the Social Order—Interracial Work.

9. THE SISTERHOOD AROUND THE WORLD ..... 237

Restatement of Advance—Sisterhood in Service—Creative Forces—Training for Service in Other Lands—Woman's Missionary Societies—(1) The Society in China—(2) The Society in Korea—(3) The Society in Japan—(4) The Society in Mexico—(5) The Society in Brazil—(6) The Society in Cuba—(7) The Society in Congo Belge, Africa—(8) The Society among European and Russian Women. Others in the Sisterhood.

10. SIGNS OF PROMISE; THE NEXT FIFTY YEARS ..... 262

Message of the Silver Jubilee—Significance of Jerusalem Conference—Commission on Reëvaluation—New Factors in the Missionary Situation—(1) Unredeemed Areas of Life—(2) Growth of Churches on Fields—(3) Changed Status of Woman's Work—(4) The Church More Missionary. Signs of Promise from the Fields—(1) Outlook in China—(2) Outlook in Japan—(3) Outlook in Latin America—(4) Outlook in Africa. Abiding Motives—(1) Outworn Terminology—(2) Unworthy Motives—(3) Motives That Will Stand the Test.

## CHAPTER I

## CREATIVE FORCES—THE BACKGROUND OF 1878

THAT which happened in Atlanta, May 23, 1878, when the General Conference of the Methodist Episcopal Church, South, gave authorization to the women of the Church to create an organization to take the gospel of Christ to the womanhood of other lands was not an isolated event. The fifty years preceding, and more especially the last half of that period, had very definitely prepared the way.

### DEVELOPMENTS IN CHINA

It is well to recognize the significance of these preparatory days in China, the first country to which the Methodist Episcopal Church, South, and, consequently, the women of the Church, directed its foreign missionary effort. In 1842, China signed her first treaty with a Western nation—with Great Britain after the first Opium War. This treaty was followed, in 1844, by similar treaties with the United States and France. Additional treaties, granting other powers and strengthening the position of nations under existing treaties, were signed in 1858 and 1860. China, the nation that had kept herself aloof for so many years, was now open for the first time to trade with the world.

It is difficult for those far removed to realize the significance of such an event. A letter to George III of England, in response to one sent by him seeking to

secure the right of envoys at China's court, was sent years before the events we are discussing and indicates clearly the real attitude of the Chinese nation, even in later days. This letter was written in all seriousness and should be regarded so if we would appreciate its meaning for the age we are surveying. The letter is as follows:

"If you assert that your reverence for our celestial Dynasty fills you with the desire to acquire our civilization, our ceremonies and laws differ so completely from your own that, even if your envoys were able to acquire the rudiments of our civilization, you could not possibly transport our manners and customs to your alien soil. Therefore, however adept the envoy might become, nothing would be gained thereby. . . . As your ambassador can see for himself, we possess all things. I set no value on objects strange and ingenious and have no use for your country's manufactures. This, then, is my answer to your request to appoint a representative at my court, a request contrary to our dynastic usage which could only result in inconvenience to yourself. I have expressed my wishes in detail and have commanded your tribute envoys to leave in peace on their homeward journey. It behooves you, O King, to respect my sentiments and to display even greater devotion and loyalty in future, so that by perpetual submission to our throne, you may secure peace and prosperity for your country hereafter."[1]

Not only during this preparatory period was China opened to the influence of the West, but during the fourteen years (1850-1864) there had occured in China

[1]Hopkins, Henry T., *China in the Family of Nations*, pages 52-53.

the Taiping Rebellion, a civil war that took 20,000,000 lives, destroyed 600 cities, and affected sixteen of her eighteen provinces. What was this rebellion? While not originally such, it became a rebellion of the Chinese against the Manchus, a foreign people from Manchuria, who had been ruling China for two hundred and twenty years, and who, in the eyes of the Chinese, were responsible for these treaties with foreign powers. It was in reality an uprising against influences from without. This rebellion, when just on the verge of becoming successful, was put down by the aid of foreigners, Frederick Ward of Salem, Mass., and Charles Gordon who, at the invitation of Chinese merchants in Shanghai, interfered in China's internal affairs. As was natural, the victory of the existing Manchu Dynasty, aided by foreigners, led the way to still greater influence on the part of foreign nations. This was the period of the unequal treaties with foreign powers, granting concessions in the great port cities, the rights of extra-territoriality, the control of Chinese customs by foreign nations, issues which are uppermost in the thinking of China to-day, because they are infringements upon her sovereign rights. One of the outstanding clauses in these unequal treaties provided for the toleration of Christianity and the protection of native Christians. Since 1724, Christianity had been proscribed by imperial edict.

Robert Morrison had gone to China, in 1807. Others had followed him, but up to the time of these treaties, there had been no opportunity to do missionary work, openly, on the soil of China proper. These early pioneers had to work by indirect means. Morrison learned the language and began his translation of the Bible while hiding in a warehouse off the coast. Others

worked a short distance away, on the Malay Peninsula publishing the Bible, grammars, and tracts; they even began an Anglo-Chinese college. All along the coast, Gutslaff distributed Bibles from his little boat. With the new treaties, opportunity was at hand for real missionary endeavor.

### Beginning Missions in the Methodist Episcopal Church, South

While these events were going on in China, certain very significant developments were taking place in Methodism at home. The separation of the two Methodisms came in 1844, the year the treaty was signed between China and the United States. This separation left the Methodist Episcopal Chuech, South, with a large home mission work but with no foreign missions. At the Louisville Convention, in 1845, provision was made to take care of the home mission work, which at that time embraced conference missions for Negroes, Germans, French, and Indians. *The Missionary Society* of the Methodist Episcopal Church, South, was organized at the first General Conference, meeting in Petersburg, Va., in 1846. Bishop Soule was the first president of this society. Many missionary certificates, issued by him, are still in existence. This General Conference recommended that missionaries be sent to China, to Africa, and to the Jews. The first missionaries were Charles Taylor and Benjamin Jenkins, who reached China in 1848. They were followed, in 1852, by Dr. and Mrs. W. G. E. Cunnyngham; in 1854 by Dr. and Mrs. J. W. Lambuth, Dr. D. C. Kelley, and Rev. and Mrs. J. L. Belton; in 1860 by Young J. Allen and Rev. M. L. Wood. By 1870, eight missionaries and their

families had gone to China, and work had been started in Shanghai, Soochow, and Nantziang. In 1875, Rev. A. P. Parker went to China, and in 1876 Bishop E. M. Marvin made the first episcopal visit to the field, accompanied by Rev. E. R. Hendrix. It is an interesting yet very sad fact that in 1876 Bishop Marvin reported that after twenty years, the Board of Missions was supporting only one missionary, in China; only three remained of all that had been sent. Dr. Young J. Allen was being supported by the Chinese government, and Dr. A. P. Parker by the Missouri Conference. Bishop Marvin wrote an account of his trip under the title *To the East by Way of the West*, and Dr. Hendrix wrote *Around the World*. Each contributed articles to the *Nashville Christian Advocate*. The Church was deeply moved by these first-hand accounts. In 1877, Dr. Walter R. Lambuth joined the diminished force; he went to take up the medical work laid down by his father-in-law, Dr. D. C. Kelley.

The records of these first years show how great the influence of these early pioneers was upon the Church at home and especially upon the women of the Church. The women kept up correspondence with the missionaries' wives. They scanned the Church papers for any bit of news regarding these beloved pioneers. When Rev. and Mrs. J. W. Lambuth returned in 1875 and visited many sections of the Church, women responded to the appeals of Mrs. Lambuth for her girls' school. The women of Georgia were swept off their feet by the pleas of Young J. Allen, especially by his account of the conditions of Chinese womanhood and childhood. It was the first time that most of them had ever seen a missionary from China or, indeed, from any field.

North Carolina women say that the spirit of missions was born among women in that Conference in the old Greensboro Female College, in 1859, when Ellen Morphis, a graduate of the college, married Rev. M. L. Wood, who sailed for China with Dr. Young J. Allen, December 17, 1859. It took them seven months to make the voyage, one hundred and fifty days of which they were out of sight of land. Mrs. Lucy Cuninggim and Mrs. F. M. Bumpass, of that Conference, pioneers in woman's work, claimed to have received their initial inspiration for missions from this event, which to them was so significant. There is a fascinating story of a missionary meeting that was held in Centenary Church, Richmond, Va., in 1854. Bishop Andrew presided and Rev. Benjamin Jenkins, a returned missionary from China, was present. How full of meaning were these words, "returned missionary." Benjamin Jenkins had brought a Chinese gentleman home with him, and great was the impression made on the hearts of those present by the first Chinese they had ever seen. It was at this meeting that Rev. J. W. Lambuth was ordained. The record also tells of the presence of Mrs. Juliana Hayes and of her enthusiasm. One wonders that her zeal did not consume her, so great was her passion for missions throughout the years.

### Special Appeal to Women to Organize for Missions

A study of the years under review reveals very significant facts regarding the reasons for the special enlistment of women, in separate organizations, for the work of missions. It was in this period that the slogan, "Woman's Work for Woman," began to be used. It was not initiated by women, nor was it the expression

of a desire for rights; it was a slogan used by men as a basis of appeal to women. To-day, when this slogan is being discounted and regarded as outgrown, it is well to pause long enough to realize its origin and the creative forces that brought it into existence.

The first special appeal to women, as such, according to available records, was in 1834, ten years before China's first treaty with the United States. The story is given by Mrs. Helen Barrett Montgomery:[1]

"In the summer of 1834 an American missionary in China, the Rev. David Abeel, was on his way home to recruit his shattered health, the regular route at that time being by way of England. While in London Mr. Abeel was invited to address a little company of ladies gathered in a private dining room, at what was destined to be the most important afternoon tea in history. The missionary was fresh from his work, burning with a deep conviction. The helplessness and misery of the women of the Orient had profoundly troubled him, and he had seen also the hopelessness of attempting to dislodge heathenism while its main citadel, the home, was unreached and unreachable by the agencies then employed. Thinking long and deeply on the problem, he had come to the revolutionary doctrine that it was absolutely necessary to bring into the field *unmarried women* to reach and teach the women and children. Men were shut out from this ministry by the iron-bound bars of custom that imprisoned women in zenanas (Abeel had come back by India), secluding them from contact with the world. The missionary wife at best could give only a fragment of her strength and time to the work. Then

[1]Montgomery, Helen Barrett, *Western Women in Eastern Lands*, pages 21-31.

why not send out *single women* to minister to the uncounted millions of women in non-Christian lands? He had come home with a message; he was eager to deliver it, and this was his first opportunity. The hearts of the women were stirred as he told them not only of the degradation which his own eyes had witnessed in India, but as he delivered the message of some Chinese women who had asked of him, 'Are there no female men who can come to teach us?'"

The result of this appeal was the organization of the Society for Promoting Female Education in the East. It was inter-denominational and independent. There were those who seriously called in question the desirability of sending out unmarried women; but women decided it should be done, and if it could not be done through the regular channels of the Church it could be done by them alone in a *plus* organization. This London society was the oldest woman's missionary organization. Mr. Abeel returned to America and made the same appeal to a similar group in New York, the leading spirit of which was a Mrs. Doremus. The result was the organization, in 1861, of the Women's Union Missionary Society. It was the first society of its kind in America, and Mrs. Doremus was its president. In spite of the Civil War, its work was continued. Branches were established as far South as Louisville, Ky. Miss Isabel Hart, in *Historical Sketches of Women's Missionary Societies in England and America*, written in 1879 and dedicated to Mrs. Doremus, says that the object of this society was to form a direct channel whereby single women, untrammelled by the duties of wives and mothers, might Christianize exclusively heathen women for whom no other mode of elevation was practicable.

By 1878, during the eighteen years that this Society had been working, $494,912 had been raised and ninety-two single women missionaries sent out. The organization was founded on the principle that no contribution was to be diverted from denominational boards and that no paid officers were to be employed. The Woman's Union Missionary Society was the historical beginning of "Woman's Work for Woman" in the United States; it is a great force in missions to-day. Mrs Julia H. Bronson, the Secretary of this Board, celebrated the Golden Jubilee with the women of Southern Methodism, as a fraternal messenger to the annual meeting of the Woman's Missionary Council.

The organization of women on denominational lines followed quickly these inter-denominational beginnings. The Congregational women organized in 1868. There was decided opposition to a separate woman's organization in that Church, but the appeal of outstanding missionaries upheld the movement and opposition was withdrawn. They organized "for the benefit of their sex in heathen lands." They had learned, they said, that during the mighty conflict of preceding years, which had called forth the energies of our country, that there was work for woman also and that quite within her own sphere. She might find ample scope and pressing need for her unceasing labors, watchings, and prayers.[1]

The first denominational group to follow the Congregational women was the women of the Methodist Episcopal Church. They, too, met with opposition. One noted leader of the denomination wrote: "Some of the thoughtful minds are beginning to ask, what is to

[1]Montgomery, Helen Barrett, *Western Women in Eastern Lands*, page 29.

become of this Woman's Movement in the Church?" Then, taking heart, he continued: "Let them alone. All throughout history like movements have started. Do not oppose them, and it will die out."[1] This same leader always attended the women's prayer meetings. He remarked that you never could tell what these women might take to praying for if left alone. In spite of opposition the women organized, March 23, 1869, nine years and a month before the women of the Methodist Episcopal Church, South, received their authorization. Miss Isabella Thoburn was the first missionary sent out by this sister society. The women of the Methodist Episcopal Church, South, had the same motive in organizing for service that had prompted the women of other denominations. In fact, their earliest activity was in the days when the Methodisms were one.

## Missionary Societies in the South before the Separation of Methodism

*Jonesboro, Tenn. 1924*

There are records of interesting woman's missionary societies in the South, existing before 1844. An editorial in *The Western American and Christian Instructor*, dated February, 1826, expresses the sentiment of the Church regarding the rights and duties of women. It tells of the organization, in 1824, of a "Wesleyan Female Society" in Jonesboro, Tenn. The society was composed altogether of "females" and its object was to raise a fund to be appropriated exclusively toward the support of the gospel in the Holston Conference of the

[1]Montgomery, Helen Barrett, *Western Women in Eastern Lands* page 30.

Methodist Episcopal Church. So far as we can tell it was one of the earliest woman's home missionary societies. It held regular meetings on the first Monday of each quarter of the year. The constitution is still in existence. At the second session of the Holston Conference, held in Jonesboro, in 1825, the Society paid to the Conference $40.25 to assist in supplying the deficiencies in the salaries of the preachers. The secretary of the Society was Mrs. Harriet Ross. The editorial to which reference has been made, reads as follows: "How worthy an object of benevolence does this society contemplate! to extend the good cause of the Divine Redeemer, that religion to which we are indebted for our elevation above the red man of the forest. The lovely and retiring modesty of the female sex, together with their delicate structure, forbids that they shall ever rival the hardy sons of Levi in the gross services of the altar. The Kind Author of our being never designed them to 'go out into the highways and hedges' in search of lost sinners, to cross the everlasting mountains and traverse the weary waste in order proclaim 'glad tidings of good things to all people.' And yet they may be abundantly useful; yea they are greatly so. They not only welcome weary pilgrims to their friendly mansions and hospitable cottages, but they warm, clothe, and feed them with the best they have."

Never can the women of Southern Methodism fully appreciate the point from which they started in service for the Kingdom of God and the Church until they can read this editorial without a smile. There was, indeed, a time when women were regarded because of their "delicate structure," unfitted for the "gross service of the altar" and unfitted to bear their share in the evangel-

ization of the world at home and abroad. The Great Commission and its obligations were mercifully denied to them *as women.* It is difficult to believe that there ever was such a day, yet we have additional evidences from the pens of women themselves. May our sisters of this country and of other lands be comforted!

*Lynchburg, Va. 1832*

The earliest record of organized missionary work undertaken by the women of Virginia dates back to 1832. The Female missionary Society of Lynchburg was then organized with eighty-one of the leading women of the town as members. "It was the first successful attempt of the Methodist women of the State to do organized Church work." It was a pioneer of pioneers in Virginia. It is fascinating to read the record of this Society. The object as set forth in its constitution was as follows: "Being deeply sensible of the unmerited goodness of our Heavenly Father in having cast our lot in the land of light and liberty, and having bestowed upon us the invaluable privileges of the gospel, we deem it our duty to put our mites into the treasury of the Lord to aid in sending the good news of salvation to those who know not a Saviour."

Most interesting sections of the reports of this Society from time to time give an insight into their missionary motives and attitudes; they are very significant in these days when we are reëvaluating missionary motives. In the report of 1834 we read: "We appeal to the females of Lynchburg in behalf of the heathen. Behold the condition of heathen females. Contrast it with our own. Do we not owe something to Him who has so wonderfully cast our lot in a land of Bibles? Are we not indebted for the station we hold in society? Do we not

desire tne evangelization of the heathen?" In 1841 they seem to have been even more deeply stirred by the condition of the heathen, for they wrote: "The prevailing condition of the heathen world moves our compassion, and the degraded state of our own sex among them awakens anew our sympathies. If we would see the great end of missionary labor accomplished we must use extraordinary efforts, for such alone are productive of extraordinary results."

In the light of the above, the following words in the record of the society in 1843 strike one with amazement: "Before Christ's ascension we hear the command: 'Go ye into all the world and preach the Gospel to every creature.' *Happily for our sex this command was not given to us.* While some few have been called as a wife to share alike the toils and pleasures of a missionary, to most of us this honor has been denied. But is there no place in the scheme of man's redemption for us to occupy? Can we be content to fold our arms and be idle spectators of this mighty work?"

This Female Missionary Society in Virginia was in existence from 1832 to 1851 until the Lynchburg Methodist Church was divided into Court Street and Centenary Churches. The organization then went out of existence; its forces were divided. The Court Street division of the Society, composed of women of the Methodist Episcopal Church, South, was reorganized on June 10, 1878, by Mrs. Juliana Hayes.

***Lebanon, Tenn. 1834***

An old Nashville *Missionary Advocate* contains an article from Rev. W. M. Green regarding a letter to the Tennessee Annual Conference received from the *Lebanon Female Missionary Society*. The letter stated that they

had accumulated $100 in 1834 and wished to place it at the disposal of the Conference to be used toward the support of a missionary in Liberia, provided one was assigned to that field by the Conference. This question was referred to a special committee. It was finally accepted with the recommendation that the money be used as requested. Melville B. Cox had offered himself to the Virginia Conference in 1831 to go to Liberia, Africa. He sailed from Norfolk, Va., November 6, 1832, arriving in Liberia March 7, 1833. He died in July of the same year, saying "Though a thousand fall, let not Africa be given up." Evidently this need in Liberia had made a profound impression on these women in Lebanon.

***Bethlehem, Tenn. 1838***

Another society, interesting because of the part that Mrs. J. M. Kelley had in it, was at Bethlehem, Tenn. In the year 1838, at the quarterly meeting held in Bethlehem, on the Lebanon Circuit while Rev. S. S. Moody was presiding elder and Rev. John M. Kelley preacher in charge, the following resolution was passed: "*Resolved*, That a committee of three be appointed to draft a constitution for a missionary society." The committee appointed consisted of J. B. Wynne, John M. Kelley, and L. Fisher. The memorial that called forth this action was born in the heart of Mrs. John M. Kelley who figured later in the Nashville Society, at McKendree Church. It was said at her death: "She was perhaps the brightest spirit that has adorned the Methodist Episcopal Church, South." In 1854, her only son, Dr. D. C. Kelley, went to China under the auspices of the Methodist Episcopal Church,

South. Later her granddaughter, Daisy Kelley, became Mrs. Walter R. Lambuth.

*St. Louis, Mo. 1839*

A record in St. Louis, tells of an early soceity that was, doubtless a forerunner of the Parsonage and Home Mission Society. It is doubly interesting because of its relation to Centenary Church. It was called "The Centenary Female Society," and was organized in 1839. The historian of the St. Louis Conference writes: "It was the most unique, the most aggressive, and, probably the first of the women's organizations that grace the history of the churches now composing the St. Louis Conference. It was organized to assist in church building and church extension forty-three years before the creation of the Board of Church Extension of the Methodist Episcopal Church, South. The facts are these: The Methodists of St. Louis, in 1839, subscribed $3,000 to establish a new Church, commemorating the centennial of Methodism in that city. It was suggested that the women organize a sewing circle to assist in paying for the pulpit and seats. This led to the organization of the 'Centenary Female Society.' The minutes read: 'The men did nothing but brood over the sum subscribed without adding one dollar to it.' In the meantime, the women located a church site, selected a board of trustees from Fourth Street Church, and advanced $2,000 to the trustees as a first payment on the site. Between 1839 and 1847 these women raised $13,000 for this Church enterprise. There is one most interesting record in the existing minutes of the Society. There was a provision that a gentleman could become an honorary member on the payment of one dollar, and a life member on the payment of five. But

these words of caution were added: 'In no case shall any gentleman have a vote, or in any wise control the deliberations of this Soceity.'"

## Missionary Societies Organized Between 1844 and 1878

Interesting as are these early women's societies organized when the Methodisms were still one, yet of greater significance to the Methodist Episcopal Church, South, are those organized after the separation of 1844, societies which served as forerunners and inspirers of the action of the General Conference in 1878. There were, undoubtedly, may such societies. It would not be possible even to list them. There are a few which deserve consideration without any attempt to establish priority in the date of organization.

***Mississippi Conference 1854***

The records of the Mississippi Conference tell of an early missioary effort among the women. It may be *the* earliest. Before the year 1854, which was the date of the sailing of Rev. and Mrs. J. W. Lambuth, female missionary societies were organized at Natchez and Woodville, Miss. The going of the Lambuths stirred these women to new efforts in behalf of missions.

***Baltimore, Md. 1872***

The ladies' China Missionary Society, organized in Baltimore, Md., in 1848 is one of the most interesting of these early societies. The facts regarding it, as given by Mrs. Alice H. Strother, the historian of Trinity Church, Baltimore, are as follows: "In 1848, Dr. Stephen Olin preached a great missionary sermon before the Baltimore Conference in the city of Baltimore. The next day Mrs. A. L. Davidson, who was present at the

Atlanta General Conference in 1878, met Dr. Olin in the home of a friend. In the course of the conversation, she remarked that there was no avenue for woman's work in the Methodist Episcopal Church. 'Create one' said he. Encouraged by him to attempt such a work, she returned home, pondered, prayed, and determined to make the effort. The pastors of the various churches and the earnest women in them were visited. Their coöperation was secured, a meeting called, and a band of efficient workers selected. The organization was called The Ladies' China Missionary Society of Baltimore. It began its work in April, 1848. In the spring of 1858, after a decade of work in which they had paid annually $500 to the treasury of the General Board of the Methodist Church, the ladies were asked to take up specific work and establish a school in Foochow, China, for the education of females. With the consent of the General Board, the ladies promptly undertook the support of the school, which was called The Baltimore Female Seminary. This Ladies China Missionary Society functioned all during the Civil War and for some years afterwards. On February 16, 1869, the women of the Methodist Episcopal Church, South, withdrew and organized the Trinity Home Mission. In 1870 the name was changed to Trinity Bible Mission. At first glance, it would seem strange that women who for twenty years had worked for China should completely drop all foreign work. The explanation seems to be that during the war the General Board of the Methodist Episcopal Church, South, was cut off from its missionaries, and its work was in confusion. It was not a propitious time for Southern Methodist women to attempt specific foreign work. In a short time, how-

ever, this state of affairs changed, and Rev. J. W. Lambuth began to call for help.

"The ladies of the Methodist Episcopal Church, South, in response to a call from Mrs. Juliana Hayes, then president of the Trinity Bible Mission, met in the basement of Trinity Church, at twelve o'clock, Wednesday, March 29, 1872, to take under consideration the formation of a *general* society of the Woman's Bible Mission which should embrace the entire Church. The pastors of Baltimore held their meeting March 25, and, learning from Mrs. Hayes of the plan, officially indorsed the Woman's Bible Mission of the Methodist Episcopal Church, South, promising to promote it. At the meeting on March 29, a committee was appointed to draft a constitution for a connectional society. The adjourned meeting was held at Central Church April 8, 1872, when a constitution of ten articles was adopted. Article one read as follows: 'This Society shall be called the. Woman's Bible Mission at Home and Abroad of the Methodist Episcopal Church, South,' and article ten: 'This Society shall act in harmony with the Board of Missions of the Methodist Episcopal Church, South.' The constitution provided for twelve vice presidents and twelve managers. Mrs. Juliana Hayes was elected president and Miss Melissa Baker was one of the managers.

"The first annual meeting of the Woman's Bible Mission at Home and Abroad was deferred until May 28, 1873. Besides the money contributed to the Home Department of the Society, each auxiliary made a financial report of money paid toward the support of a Bible woman in China. On motion, $100 of the amount received was ordered to be forwarded to China by the treasurer, Mrs. C. D. Sewell, to be used for the support

of a Bible woman. At the sixth meeting of this society, held in April, 1878, a gift of $1,000 was received from Miss Achsah Wilkins, of Baltimore, and was used later to establish the Louise Home in Nantziang, China, named as a memorial for her sister. The Louise Home, Miss Lochie Rankin's first residence, was later moved to Soochow, China, and still serves as a missionaries' home on the compound of Davidson Girls' School."

As we have already stated, this Baltimore Society is of great significance in the history of the woman's work of the Methodist Episcopal Church, South. During the Civil War period, from 1866-1870, the Board of Foreign Missions had its headquarters in Baltimore. Mrs. D. H. McGavock, in 1879, wrote an article on the Woman's Missionary Society of the Methodist Episcopal Church, South, in which she declares: "To the elect ladies of Baltimore, Md., belongs the honor of leading in this glorious work. Mrs. Juliana Hayes, president of the first society, writes: 'Trinity Church, Baltimore, is the honored spot where the Woman's Missionary Society in the Methodist Episcopal Church, South, was organized.' For several years this Society, called first the Trinity Home Mission, and subsequently the Woman's Bible Mission, was strictly domestic in its work. In 1872 the foreign work was embraced in its operations and an effort made to form connectional Societies." [1]

*Nashville, Tenn. 1873*

In the fall of 1873, Dr. D. C. Kelley began his pastorate at McKendree Church, Nashville, Tenn., His mother, Mrs. John M. Kelley (Margaret Lavinia), formerly of Bethlehem, Tenn., came to live with him.

[1]Hart, Isabel, *Historical Sketches of Women's Missionary Societies*, pages 42-48.

"Not many winters elapsed before the one enthusiasm of her life expressed itself in an effort to interest the leaders of this old and prominent Church in special work for the China Mission. The task was no easy one. Wealthy and cultured women who were drawn to her personally shrank from any new and untried schemes of church work.. After months of occasional effort, which were by no means encouraging, she began a systematic series of visits to induce the ladies to meet and form a society to carry forward the work begun in Lebanon some years before. The pastor added earnest words from the pulpit, with frequent announcements of the proposed time of meeting. Fifty or more names were secured. The day came. It was a cold day in November, 1873. The rain was falling. Only six were present. A short while after the appointed time, the pastor walked down the aisle where the disconsolate little group was gathered around the open register on the west side of old McKendree Church. After standing a moment he handed his mother a form of organization which he had prepared at her request, saying, 'Organize your society just as if the house were full,' and left the church. Mrs. Kelley knelt in prayer and committed the whole work to her Heavenly Father." [1]

After months of delay, in April, 1874, the Woman's Bible Mission of Nashville, was organized with Mrs. M. L. Kelley president. Like the Baltimore Society it, too, had both home and foreign missions in its plan. Its object was: "To send pecuniary aid to the foreign mission fields and to employ efficiently the women at home in a systematic visitation and Bible instruction of the poor and destitute in their own midst."

[1] Brown, R. K., *Life of Mrs. M. L. Kelley*, pages 68-70.

There must have been very close relation between the Baltimore and Nashville societies; both were known as the Woman's Bible Mission. The historian of the Baltimore Conference writes that at the request of Mrs. Kelley, Mrs. Hayes sent her a copy of the constitution of the Woman's Bible Mission at Home and Abroad of the Methodist Episcopal Church, South, and in the years following there was much correspondence between the ladies of Nashville and Baltimore, preparatory to an appeal to General Conference.

*Warren, Ark. 1873*

There is another society that is rightfully claiming a place among the first societies. Detailed information has been given regarding this society by Mrs. Frances McKinnon Morton, whose mother was responsible for this organization. Her mother, Miss Sue A. Ward, of Kentucky, married Rev. H. D. McKinnon, a law graduate of Winchester, Ky., who served as a pastor for fifty-one consecutive years, one of these pastorates being Warren, Ark. There a friendship was formed between the McKinnons and a family of Van Volkenburgs, Dutch New Yorkers. These families being missionary in spirit, Mrs. H. D. McKinnon and Miss Emma Van Volkenburg organized a woman's missionary society in the later part of 1872 or the early part of 1873. The eight members pledged to send fifty dollars a year to Mrs. J. W. Lambuth for the education of a Chinese girl. However, their vision went far beyond their individual and local responsibility. Mrs. McKinnon had a vision of many such societies organized as auxiliaries to the missionary work of the Church. She wrote a letter to Bishop Haygood, then secretary of the General Board of Missions, outlining her plan and calling for his help

in working out such an organization. He answered at once, approving the idea and declaring that there was nothing like it in all of Southern Methodism. Through Bishop Wightman he finally secured a copy of a constitution of a small society of the Methodist Episcopal Church. In the meantime, the little band of women in Warren continued to project their work, and Miss Volkenburg (still living in 1928) went to Pine Bluff in 1873 and organized a society there, which was soon sending $400 a year to China. In a short time there were seven regularly organized societies, federated auxiliaries, functioning in the Little Rock Conference. This was several years before the General Conference sanctioned the church-wide organization of the Woman's Missionary Society. "Thus," says the historian, "little out-of-the-way Warren, Ark., has written herself *big* into the history of organized woman's work."

***Franklin, Ky. 1874***

Prior to 1874, an organization of women, doing active work and enjoying freedom of speech in public assembly, had never existed in Southern Kentucky. This would have been regarded as a "violent innovation upon womanly propriety." At that time the foreign mission enterprise was highly unpopular, many ministers being in bitter opposition. A general approval, however, was given to home work. The leader in all this revolutionary procedure in Franklin, Ky., was a modest little woman, Mrs. Dorinda A. Duncan, who, in 1874, organized a Dorinda Band. The members, twenty-five in all, pledged one dollar a year for five years for foreign missons. The organization was initiated in a great service at the church. The sermon, which was preached by Rev. John F. Tigert, was based on the story of the Syrian maid;

this was his first missionary sermon. It is stated on good authority that in the very beginning a Children's Band was organized, auxiliary to the Dorinda Band.

*Richmond, Va. 1875*

The Rev. S. A. Steele wrote the following concerning the organization of the Woman's Missionary Society in Richmond, Va.: "In the summer of 1875, fifty years ago, I took charge of the Broad Street Church in Richmond, Va., as a supply in the pulpit, left vacant by the election of Dr. Granbery to a chair in Vanderbilt University. At that time there were only three woman's missionary societies—one in New Orleans, one in Baltimore, and one in Nashville. I called the ladies of the Church together and organized the fourth society. Mrs. Juliana Hayes, hearing of this, came over to see about it. She came to my house as our guest, and she and my young wife and I worked out the constitution and by-laws of the original connectional society. At the earnest request of Mrs. Hayes, I went to Atlanta to the General Conference, in 1878, and lobbied to get the thing adopted." This is a bit of inside information regarding the first connectional organization.

*New Orleans, La. 1877*

It would be interesting if we could find the record of the Society in New Orleans to which Dr. Steele referred in recording the story of the Richmond Society as one in existence in 1875. The Conference historian of Louisiana records a society at Rayne Memorial Church, then known as St. Charles Avenue Church, which was organized April 26, 1877, and which claims to be, with the exception of the independent organization in Baltimore, the oldest missionary society in Southern Methodism. She states that it was founded by Mrs. J. C. Keener on

her return from a trip to Mexico, which she took with her husband, Bishop Keener. She was impressed with the pathetic condition of the Mexican women who knew not the gospel of Christ and with the wonderful opportunity of Christian women to meet the need. Bishop Keener visited Mexico City soon after (1871), when our Church began its work in Mexico. Therefore, it may be that the St. Charles Avenue Church society was organized earlier than 1877.

## A Creative Vision

In recounting the story of the creative forces that were responsible for the final authorization given to Southern Methodist women, nothing is of greater interest than the vision of Mrs. E. C. Dowdell, of the Alabama Conference, recorded in a letter written to Bishop Andrew. *She was a pioneer in the realm of ideas.* It was from such visions that the organization was born. The letter, which follows, is interesting because of the date (1861), and also for the clearness with which it reveals the effect of the Civil War on women in releasing their powers.

Bishop Andrew.

*Dear Bishop:* You will find a small sum to be cast into the missionary treasury. I should not trouble you with this, which I could hand over to my preacher, but the truth is, I want to write to you, and I send this as sort of an excuse, a small bribe to your patience, for I shall not promise you that this epistle may not lengthen out sevral pages before I conclude. A few evenings since, being very busily engaged sewing (what a blessing we can think and sew at the same time) the two thoughts that haunt me almost night and day—the missionary debt and the war—came up. First of all, how was that debt to be paid and the field enlarged and what were the women of the Church doing

and sacrificing in this cause? Then I thought of the struggle our country was passing through, not for freedom only, but for very existence, and what the women of the South were doing and sacrificing in this cause. When I contrasted the amount of service rendered in the two departments, my sorrow was stirred, not that my countrywomen loved their land so dearly, but that, apparently, it seemed the spirit of patriotism could influence them to do and sacrifice more for the country than the spirit of Christ had ever influenced them to do for his Kindgom, the country above all that we should love, and be true to. I asked myself, Is it true that we Southern women love our country and her cause better than we do our God and his cause? I could not believe it. And thus, "while I was musing, the fire burned" and I looked and beheld a sight that filled my soul with exultation and joy in the Holy Ghost. I saw vast numbers of Christian women of the South coming up to the help of the Lord, working systematically in the great missionary field, not as they do now, slipping in a few miserable dollars, the remnant of the sacrifice offered to pride and vanity, but coming laden with gifts for the altar, gifts, the first fruits of their self-denial and love. And when shall this vision be fulfflled? When work is carved out for us and given to us by the fathers of the Church in her hour of trial. Now suppose, instead of giving the ladies of Montgomery three thousand bags to make in an incredibly short space of time and a hundred uniforms to finish in a few days, the request for this help had been given in *general* terms, just as the request is made for contributions to the missionary cause, how much would have been done? Just as much, and no more, in proportion to what they have done, as our women give to missions in proportion to what they ought to give and would give were *they directly made to feel part of the responsibility resting upon them.* In the towns and cities there are Ladies' Aid Societies for the benefit of the soldiers and their destitute families. All honor to the women thus engaged! They will deny themselves and do grandly in this noble work. And do you suppose, Bishop, the women of the Church would be behind them in their devotion to their God and his cause if they knew how or where to begin work? Would they, too, not glory in sacrificing and working for their destitute missionary soldiers and their wives and little ones! I shrink from the thought of women being made conspicuous

save for the cause of Christ. They should come forward, not as leaders, not with many words, but as humble helpmeets, boldly taking their stand on the Lord's side, though they may encounter thereby the sneers of the world and of many so-called Christians, who have read or heard quoted portions of St. Paul's writing about "learning in silence," "usurping authority," etc., and who never have read or heard of "those women that labored with us in the gospel." Why is it, Bishop, the women can preside over large assemblies, read compositions, present flags, to say nothing of singing at concerts, and dancing before hundreds, and from all receive the plaudit of "well done," and yet, if, before this same multitude she is called on to plead with God for sinners, or feels constrained by the love of Christ in a love feast, to make known God's dealings with her soul, she directly feels, and keenly feels, that she is singled out as one who *can* from some peculiar construction of mind do these things; the greater part of the women of the Church being too timid, or modest, as some term it, to thus make themselves "so conspicuous?" Am I wrong in thinking that public opinion needs a thorough revolution just here?

But this is a digression. What I particularly want to ask is, if you do not think it would be productive of some good to associate with the Conference Missionary Society a Woman's Missionary Society, to meet at the same time and place, the officers to be appointed by yourselves. Many of the wives of our ministers would, no doubt, gladly enter upon this work. Some will say they already have enough to do; I know that, and yet I believe that the missionary spirit thus diffused by them would be returned in such a way as to relieve them of many of the burdens they now endure. The field, of all others, for the care and labor of Southern women is the mission to the colored people, because in the nineteenth century, if there is a people to whom they should be grateful, it is these people. They nurse her and her children, in sickness and health, relieve her of the hard toil that makes a drudge of the New England wife, and withal she daily learns lessons, in her association with them, of patience, thoughtfulness, forbearance, and charity. With the offending and unruly, "Mistress" ever stands in the relation of mediator between them and their sterner master. And thus silently in many a Southern household, the better portions of our nature are re-

ceiving daily culture. O, that I may live to see the day when this large field may be given to the care of Southern Methodist women, and they be made strong in the Lord to do this noble work. *Bishop, give us work; we can do it*, not at once, perhaps, but let us begin. If we fail, we can try again, and, if proved at last that it had been as well to have worked on in the old way, nobody will have been injured in this effort to do good. Believe me, many a Methodist woman spends twice, if not three times as much during the year for her bonnets as she puts into the missionary treasury. You scarcely credit this. Ask Mrs. Andrew if she does not know *good* Methodist ladies who buy, say, four hats (moderate number) a year, averaging nine dollars apiece and then slip into *the hat* five dollars when the preacher takes up the annual collection? This ought not to be. Can you devise no way to bring about a different state of things? It may be a a little thing, Bishop, but if our Methodist sisters of the Confederate States would only give to the Lord the tenth of their pin money, it alone would gladden many a missionary's home, and now, when there are no *new pins* to buy, is the time for them to try what can be accomplished by these *littles*. Would our husbands and brothers object? If they but knew what a saving to their pockets it would prove to have their wives members of the Woman's Missionary Society, how earnestly would they recommend the movement. These gentlemen, when it comes to giving to the country, what faith they have! Do they give a tenth? A tenth, indeed, they give the half, and stand ready to give all, if need be. True they are promised a return, with interest, if in the struggle there are any left alive; but what does the Lord of all the earth say to the building up of his Kingdom? Everything needful for this life for interest; and life eternal in the end for principal. The bond given is in as plain language as this: "Honor the Lord with thy substance, so shall thy barns be filled with plenty and thy presses burst with new wine." Again Paul says, " he that soweth bountifully, shall reap bountifully," and "ye *always* having *all* sufficiency in *all* things, may abound to every good work." But as touching all this, "it is superfluous for me to write to you." You know the Scriptures are full of promises and blessings and rich rewards to those who give to the poor, or lend to the Lord, and thus lay up treasures in Heaven, treasures of real estate, indeed, houses

not made with hands, in which we are to enjoy eternal life. Thanks be unto God for his unspeakable gifts!

I did not intend to write all this and tire your dear old eyes, and exhaust your patience; but I have a somewhat troublesome habit of writing long letters. Once I heard that blessed old man, Dr. Lovick Pierce, tell the Lord in a prayer that he never knew how to stop praying, he had so much to pray for. It is even so with me, when I get to writing on this subject my heart is so full, I never know when to stop. My consolation is that, however weary you may get, you will not know on whom to visit your wrath. Forgive me, pray for me, *and put my sisters and myself to work.* YOUR FRIEND AND THE FRIEND OF MISSIONS.

## TWO CREATIVE GIFTS

Among the forces which made possible the organization of 1878, two outstanding creative gifts should be mentioned—gifts that inspired Southern Methodist womanhood. One is a gift of money, the other a gift of life.

Mrs. D. H. McGavock, of Nashville, Tenn., unpinning the diamonds that had held her wedding veil, secretly gave them to Mrs. J. W. Lambuth that a building might be provided for her Girls' School in China. The sale of the diamonds brought $1,000 and the building erected carried the name Clopton in honor of Mrs. McGavock's mother, in whose memory the jewels were given.

Greater, however, than jewels is life. In 1877 Miss Lochie Rankin, of Milan, Tenn., a teacher in New Hope Indian Boarding School, hearing of the appeal for single women to go out to help Mrs. J. W. Lambuth in her school, offered her life. Immediately the scattered societies throughout Southern Methodism united, in raising a fund, and when the General Conference met in 1878 there was enough money pledged to send Miss Rankin, their first missionary, to China. How could the General Conference withstand such an appeal!

## CHAPTER II

## THE FULFILLMENT OF THE VISION—ORGANIZING FOR SERVICE

### Creating a Connectional Organization for Service Abroad

It was no insignificant task for the women of 1878, inexperienced as they were in the affairs of the Church, to create a connectional organization for service in foreign fields. It was, perhaps, providential, that they failed to secure authorization when they presented their first memorial to the General Conference of 1874. It was referred to the Committee on Missions and never heard from again. The years between 1874-78 were years of growth in courage and a time when a connection between the societies was being made; those who were fired with missionary zeal were finding one another. Mrs. Dowdell, Mrs. McGavock, Mrs. Hayes, and Mrs. Kelley were in frequent correspondence, giving one another encouragement and making comparison of various suggested plans for a general organization. The Church press, especially the *Nashville Advocate*, was used in discussing the question: "Has the Methodist Episcopal Church, South, a Work for Women to Do?" Certain leaders in the Church gradually appeared who were willing and able to support the women in their undertaking. They had a great friend in Dr. D. C. Kelley, who had been in China and had become the assistant secretary of the Board of Missions. A number of the pioneer leaders among the women went to the General

Conference in Atlanta in 1878 and, with the help of their sympathizers, succeeded in getting the memorial passed giving them authorization for a general woman's organization. This occured on May 23 at 10 A.M. The session was being held in First Church.

There followed immediately, in Atlanta, the first connectional convention of women, when fifty names were enrolled as members. The officers and twenty-three managers were appointed by the College of Bishops. Mrs. Juliana Hayes, of Baltimore, became president, Mrs. D. H. McGavock, of Nashville, Tenn., corresponding secretary, and Mrs. James Whitworth, also of Nashville, treasurer. The organization was called the General Executive Association. In 1882, it was changed to Woman's Board of Missions and, in 1892, to Womans Board of Foreign Missions. Among the other officers who served the Board of Foreign Missions were: Mrs. W. D. Wightman and Miss M. L. Gibson, presidents, and Mrs. S. C. Trueheart and Mrs. J. B. Cobb corresponding secretaries.

"Can we sense the feelings of this vibrant, buoyant company as they planned to sweep across the Church gathering into the new organization, composed of women from every walk of life, those who were of like mind? Among them were gentle ladies of the old school, great hearted, motherly women, patient toiling women, keen women, fervent, faithful women, all in a crusade for the elevation of women and children around the world."[1] They must have had unstinted faith, infinite patience, piercing visions, and a wealth of creative ability, or they never could have undertaken such a task and carried it out so successfully.

[1] Lipscomb, Mrs. B. W., *Annual Report to the Council*, 1928.

## The Development of Conference Societies

*Pioneer Conference Societies*

Within a year following this General Conference authorization, fifteen Conference Societies, auxiliary to the General Executive Association, had been organized. There is no greater evidence of the readiness of the women of the Church for a forward step than is manifest in this rapid movement. The fifteen societies that were organized within one year were: Missouri (September 10, 1878), Kentucky (October 21, 1878), Holston (October 23, 1878), Tennessee (October, 1878), North Georgia (November 30, 1878), North Carolina (December 11, 1878), Little Rock (December 2, 1878), South Carolina (December 16, 1878), Mississippi (December 22, 1878) Alabama (December, 1878), Louisville (February 23, 1879), Louisiana (1879), Baltimore (March 10, 1879), Memphis (April 19, 1879), North Mississippi (April 24, 1879). Thirteen of these Conferences were represented at the first meeting of the General Executive Association in Louisville, Ky., May 17, 1879; the two not represented were South Carolina and Louisiana. The second annual meeting was held in Nashville, Tenn., and the number of conference organizations had increased from fifteen to twenty-two. The new conferences added within the year 1879, were Southwest Missouri, St. Louis, Western Virginia, and North Alabama.

*Mrs. Juliana Hayes*

There were most interesting incidents connected with the organization of these conference societies. It seems inconceivable that Mrs. Juliana Hayes could have attended so many of the organization meetings. St. Louis, Western Virginia, Northwest Texas, Texas, Central Texas, Alabama, Florida, Mississippi, Missouri, North Ar-

kansas, and North Georgia all record the fact that she was present and helped with the organization. The Texas itinerary seems to have been especially difficult for her, and Dr. D. C. Kelley completed it in her stead. We catch the atmosphere of these occasions from a letter that Mrs. Hayes wrote to the *Nashville Advocate* regarding the Alabama Conference meeting: "We esteemed it a high privilege to be present and listened with delight to the able and appropriate welcomes, which were followed by a most impressive address by the honored and gifted President, after which the Corresponding Secretary set fourth in her own graphic and earnest way the history, working, and progress of the Society. In memory we love to linger at Auburn and gladly live over the affectionate greetings, tender acts of love, sweet and blessed communion, where heart met heart and will remain forever united, linked together by the golden chain of the Saviour's love."

The historian of the Florida Conference gives this interesting incident occuring at the organization meeting: "When Mrs. Hayes was to make her address, the gentleman who had been asked to introduce her refused to do so because he thought women should be seen and not heard in public. However, after hearing her speak, he was so pleased with her and her message that he changed his opinion and became a strong advocate of women and their work."

We have the record of another address made by Mrs. Hayes. In it she expressed gratitude in these words: "In our own appropriate sphere—and we would not enlarge that sphere or step beyond if we could—we are enabled to work in a tangible way for the immediate benefit of our sex. We can contribute by our means,

sympathy, and prayers and thus have the precious comfort of knowing that we are doing something fine and deep toward the uplifting of heathen womanhood from that deep, dark degradation to which ignorance, sin and superstition have consigned her." Again she said: "We regret that any of our honored and beloved pastors should ever seem to be indifferent to this grand department of Christian work and achievement."

The record of the North Arkansas Conference states: "Mrs. Hayes conducted a map exercise on China, read a letter from Miss Rankin, and exhibited Chinese shoes. What more could she have done!" There is another story of Mrs. Hayes told by the historian of North Georgia: "The annual meeting of the Conference Society was being held at Barnesville, in 1881. Mrs. Hayes was there. During the meeting she arose and said: 'Ladies, I notice that no gentlemen have honored this session with their presence. I can but express my regret that this is so.' Whereupon, a member of the Barnesville auxiliary arose and said with great dignity: 'Mrs. Hayes, there are no gentlemen here because we invited them to stay away. We thought it might embarrass the ladies to speak in the presence of the gentlemen.' Mrs. Hayes replied: 'They might have attended, for they could have learned some things no doubt.'"

***Helpfulness of the Bishops***

Not only do the records make clear the marvelous helpfulness of Mrs. Juliana Hayes in these pioneer days, but they tell the story of the friendly help given by bishops and other church officials. The fact that the early meetings were usually held at the sessions of the annual conferences made this possible. Again and again the women record their thankfulness for help rendered by

Bishops Wightman, Pierce, McTyeire, Wilson, Granbery and Hendrix.

***Difficulties Overcome***

It had been ruled that no conference society could be organized if there were not at least three auxiliaries to constitute it. There are many instances on record where two of the three necessary auxiliaries were organized at the seat of the annual conference where the conference society was formed, the members being composed of women present from various communities. They went home pledged to carry forward the plans in their local auxiliaries. The West Texas Conference met at Sequin, in 1882, for the purpose of organization. (The .Sequin Society was the only one in the Conference). The women from Gonzales and San Antonio were organized, making it possible to form the Conference Society at that time, on Saturday night, October 21, at 11 P.M. We can sense the eagerness of this small group of women who resorted to such measures to accomplish their goal.

To-day we are hardly able to realize how revolutionary it was in 1878 for women to hold public meetings. It is said that the meeting of the South Carolina Conference Woman's Missionary Society, held April 2, 1880, was the *first public meeting of women ever held in that State, presided over by a woman.* Mrs. Maria Davies Wightman was the presiding officer. It was described as a "wonderful meeting"; it was, indeed, epoch making.

## Creating a Connectional Organization for Service at Home

***Miss Laura Haygood and Home Missions***

The two pioneer missionary societies in Baltimore and Nashville embraced home as well as

foreign missions. They were both known as the Woman's Bible Mission for Work at Home and Abroad. From 1878 to 1886, however, the women were largely absorbed in the organization and development of the foreign mission work. There were but few churches that did not have some form of "Ladies Aid" working for the local church and parsonage. At that time this seemed adequate. It is very significant that, in 1882, Miss Laura A. Haygood, who was later to render distinguished service in China, worked out in Atlanta, Ga., what seems to be an almost perfect plan for city mission work. The society formed was called the Trinity Home Mission; Miss Haygood was president. The object of the Society was: "The physical, mental, and moral elevation of the poor of the city, and especially of our own Church and congregation." The dues were five cents a week, and the entire society was divided into ten committees for work along various lines. The constitution and by-laws are still in existence, bearing the date April 15, 1882. By 1883 the Trinity Mission had established an industrial school, and a home for dependent and helpless women.

The *Atlanta Constitution* published this significant report of a farewell address, delivered at the time of Miss Haygood's departure for China: "We commemorate this evening a great wedding, the marriage of Miss Laura Haygood to the missionary cause. *Shall we miss her?* Ask the parched earth if it misses refreshing showers. *Shall we miss her?* Ask hundreds of poor children and helpless women in our city whose tears she has dried and whose bodies she has clothed and fed. *Shall we miss her?* Ask the poor who have been led to her Saviour and have been made heirs of Heaven. *Shall we miss her?*

Ask every Church in this city that needs her wise counsel and strong faith and the inspiration of her overflowing love to Jesus." Miss Laura Haygood was indeed a pioneer home missionary.

***Call of the West***

There came a time, however, when a great enlargement of vision was needed for the home field. It was in connection with the opening of Churches in the great territory of the West. Bishop R. K. Hargrove was especially active in this field and often faced the fact that there was no way of adequately housing the preachers, whom he desired to appoint.

***A Leader Ready***

A woman of vision was ready for this hour of need in Home Missions, Miss Lucinda B. Helm, of Elizabethtown, Ky., the daughter of an ex-governor of the State. The Board of Church Extension had been organized, in 1882, with Dr. David Morton as Secretary. Bishop Hargrove placed the needs of the West before that Board. Dr. Morton turned to the women for aid. Miss Lucinda B. Helm was asked to write a constitution and by-laws for a woman's department of church extension. This organization was to help in supplying parsonages. Miss Helm felt definitely called to this work. She wrote: "I felt as if some propelling power behind me entered my soul, and was wooing me with an irresistible force to throw my life into this work of helping to redeem my country from the enemy of souls and to establish the Kingdom of the Lord."

***Parsonge Building***

The result of this preliminary work was an action of the General Conference, in 1886, authorizing the Board of Church Extension to organize the Woman's Department of Church Extension, the object of which should be to collect

funds for parsonages. All funds so collected were to be subject to the direction of the local boards of church extension for the object specified. These plans afforded a wonderful opportunity for the womanly instinct to manifest itself in caring for the physical comfort of honored pastors.

When the Board of Church Extension met, following the action of the General Conference on May 21, 1886, Miss Lucinda B. Helm was elected General Secretary of the Woman's Department of Church Extension. Miss Helm began her work at once, traveling over the Church and organizing local and conference woman's departments. In two years two hundred and fourteen auxiliary societies were organized.

***Enlarging for Home Missions***

Miss Helm, however, was never satisfied that the activities of the Society should be limited to parsonage work. As she went about the Church, she saw the need of other forms of home mission service and found that the women were eager for an extension of their activities. The result was a memorial to the General Conference, in 1890, asking for an enlargement of the powers of the Society. There was decided opposition, coming especially from those who felt that the foreign work would be injured by this enlarged activity; there were others who felt it premature. The General Conference was convinced by the arguments given in its favor and enlarged the scope of the Society to include home missions; the name was changed to the Woman's Parsonage and Home Mission Society. At this time a Central Committee was authorized which should share the responsibility with Miss Helm. Mrs. E. E. Wiley was made president, Miss Lucinda B. Helm, general secretary, and Mrs. George

Kendrick, treasurer. The Committee was composed of the officers and eight managers. It met regularly in the home of Mrs. George Kendrick, of Louisville, Ky. When the Central Committee met for its first annual meeting, in 1891, there were four hundred and seventy-two auxiliaries. In 1896, Miss Belle Harris Bennett became president of the Central Committee. Two years later, there came another change in the organization; the name became the Woman's Home Mission Society, and, to take the place of the Central Committee, a Woman's Board of Home Missions was constituted. Mrs. R. K. Hargrove became the corresponding secretary and Miss Bennett remained president. Miss Bennett held this office from 1896 to 1910, when the Woman's Board of Foreign Missions and the Woman's Board of Home Missions were united. In 1902 Mrs. R. W. MacDonell succeeded Mrs. R. K. Hargrove as secretary, and to her is due the honor of laying the foundation of city mission work in the Methodist Episcopal Church, South.

***Many Helpers***

Evidently the experience of the women in the foreign work made them much less timid in pressing forward. So rapid was the development of conference societies that in the decade (1886-1896) twenty had been organized, a large majority in the first five years. There were many capable persons eager to help. We find Bishop E. R. Hendrix, in 1885, organizing the women at Stateler's Chapel, Willow Creek, Mont., into a society to aid in building homes for preachers. In 1890, at Lebanon, Oregon, he appointed women to aid in the development of the Woman's Parsonage and Home Mission Society, and in the South Carolina Conference he appointed an organizer for this special work. Miss Lucinda B. Helm was as active as

Mrs. Juliana Hayes had been. She appointed organizers wherever she went. Mrs. R. K. Hargrove accompanied Bishop Hargrove on his itineraries and organized many societies. According to the records Mrs. E. E. Wiley itinerated in the Carolinas. Dr. David Morton also assisted in the work of organization. Undoubtedly, the society was popular with the authorities, and the Church was ready for this special movement. The Kentucky Conference historian states: "The efficiency of the women and the results of their efforts in China, Brazil, and on the Mexican border, had been demonstrated by this time to such an extent that there began to be suggestions, both among laity and clergy, not exactly that the talents of the women were being misplaced, but that their services would be very acceptable as a sort of accompaniment of the work at home.

***Obstacles Encountered***

There was opposition from the women enlisted in the foreign missionary enterprise, who feared that the collections for foreign missions would be reduced, and the interests of the women divided. The Ladies Aids also objected, not wanting the money collected by them to go to connectional work. In the beginning, connectional memberships as well as local memberships were established to meet this difficulty. The records of the Kentucky Conference, in 1889, indicate that need was felt for Biblical indorsement. It says that Dr. John R. Deering preached an impressive and appropriate sermon from 2 Kings 4: 9, 10, deducing therefrom conclusive evidence of the preeminent propriety of securing the interest of women in providing places of abode for pastors. There was outspoken opposition and even disdain in some places, as shown by the following incident: There had been a home

mission auxiliary organized at Hannibal, Mo. The Conference Secretary, not hearing from the society, wrote the pastor regarding it. The reply came: "*Dear Sister:* The Parsonage and Home Mission Society of this Church was always a delicate child and finally died from over-organization of the Mother Church. I can only say 'Peace be to its ashes.'" It is interesting to note that in many conferences for a number of years the Home Mission Conference Society and the Foreign Conference Society met at the same time and place, the women of the two societies thus keeping in close contact.

## Enlisting the Childern and Young People for Service

*Early Societies*

The story of the organization for service would not be complete without an account of the enlistment of young people and children. The organization of children for missionary service was the result of the vision of individual leaders; there was at first no authorization for this work. The earliest records tell of young people and children organized in the same society. The names given to these early societies are interesting: Morning Stars, Pearl Gatherers, Helping Hands, Little Blossoms, Light Bearers, Bright Jewels, Busy Bees, Buds of Faith, Golden Threads, Evergreens, Hearts and Hands. The first society of which we find a record was known as the Busy Bees. It was organized at Market Street Church, Greensboro, N. C., in 1870, by Mrs. Frances Webb Bumpass. In 1875, a society was organized in the North Carolina Conference by an invalid, Mrs. J. O. Martin. She received her inspiration through letters from Dr. A. P. Parker. As early as 1877, we find a society in Fayette,

Mo., and one in Broadway Church, Louisville, with Miss Martha Watts in charge. Mrs. V. E. Manget, the first delegate from the North Georgia Conference to the General Executive Association, held in Louisville, in 1879, organized a children's society in Louisville, before her return; she claims in her report, that this was the first Juvenile Missionary Society ever organized. It was called The Eliza Manget Light Bearers.

In 1879, Kansas City, St. Louis, Louisville, Knoxville, and Auburn, Ala., had organized societies. There may have been many others. In the second annual report of the Woman's Board of Foreign Missions, 1879-80, thirteen juvenile organizations were reported with three hundred members. There is an interesting record about the regulations of the Alabama Societies: "Infants and children too small to take part in the exercises may be *silent members*, their names being placed on record." Surely these were the days when self-expression was not the vogue! One wonders how silent those early members were. North Georgia claims the credit for initiating a cradle roll in Oxford, September, 1890. The stated purpose of these early children societies is: "To aid the operation of the Woman's Missionary Society and to *increase missionary intelligence.*"

In the early history of children's work the Rosebuds, of Virginia, and the Bright Jewels, of North Carolina, were outstanding. In 1882 Mrs. W. A. Black organized the Bright Jewels, and opened a column in the *Raleigh Christian Advocate* for children's correspondence. In 1892, ten years later, there were eighty-four bands of Bright Jewels in the conference. Mrs. Black then began the publication of a conference paper for the children under the name *Bright Jewels*. After working with the

children eleven years Mrs. Black passed away and was succeeded by Mrs. L. M. Hendron, who for eighteen years had charge of the North Carolina Conference work for children. These bands of North Carolina children raised the money to build the Mary Black Hospital in Soochow, China; this name is perpetuated in a missionary nurses home in the Union Christian Medical College in Shanghai, China.

***A Constitution for the Children***

In 1880, at the meeting of the Board of Foreign Missions, a constitution was provided which embraced the work of both young people and children. There was no provision for lady managers; this came later, in 1900. In 1907, the Board of Home Missions and in 1910 the Board of Foreign Missions granted separate constitutions for children and young people. This was a distinct advance. In the beginning the children's and young people's work was under the care of the General Secretary, but in 1910, when the Boards united, a vice-president of the Woman's Missionary Council was placed in charge of children's work. Mrs. F. G. Ratcliffe, of St. Louis, was the first to hold that office. In 1913 she was succeeded by Mrs. W. A. Albright, who was in turn succeeded by Miss Althea Jones. In 1926, Miss Jones became a full-time secretary of the Board of Missions, in charge of Children's Work. The General Conference, of 1926, took action providing for a joint missionary program for children of junior age. The result of this action was the organization of the Epworth Junior Society, operating under a joint constitution and under the joint supervision of the Epworth League Board and the Woman's Missionary Council. The rapid growth and significance of the children's mis-

sionary work is indicated by the figures in the report of 1927; there were 5,155 organizations and 99,321 members; the collections amounted to $52,139.66.

***Pioneer Young People's Societies***

The early history of the Young People's Society is veiled, because the reports of the children and young people were made together. Yet there were distinctly Young People's Societies even in the pioneer days. In 1876, there was a Young Ladies Society in Chestnut Street Church, Louisville, sending money regularly to the Lambuths in China. In 1881, at Monumental Street Church, Savannah, Rev. G. W. MacDonell, father-in-law of Mrs. R. W. MacDonell, organized a young people's society, from which Rev. and Mrs. R. W. MacDonell and Miss Hattie G. Carson went to Mexico; Miss Carson later transferred to Cuba.

***Provisions for Young People***

From 1894 to 1910, the young people of the Church were cultivated by both the home and foreign mission boards. In some churches there existed both home and foreign young people's societies. After 1910, the work for the young people was placed in charge of a vice-president of the Council. Mrs. J. E. Grubbs was the first to hold the office. Later this work was placed under a superintendent and continues to be cared for in this way. In 1926 Miss Julia Lake Stevens, the Council superintendent, was made also a secretary of the Board of Missions. The significance of Young People's Work is seen by the statistics. In 1927, there were 1,623 organizations and 31,618 members who paid into the treasury of the Woman's Missionary Council $53,344.54. The young people and children, at the close of the fifty years, are

giving more than $100,000 to carry on missions at home and abroad.

In all this work of organization the women of the Methodist Episcopal Church, South, were pioneers. The organization methods sprang out of concrete needs. Each forward step meant that some one must pay the price of leadership. There was much creative thinking, and courage never failed, because the goal of taking Christ to the world's womanhood had power to lure the women on to higher endeavors in his name.

### Becoming a Part of the General Board of Missions

The year 1910 was epoch-making in the development of woman's missionary work. The action of the General Conference united the Woman's Board of Home Missions and the Woman's Board of Foreign Missions, creating the Woman's Missionary Council, and for the first time in the history of the Methodist Episcopal Church, South, gave women membership on the General Board of Missions and gave authority for the election of women secretaries and a woman assistant treasurer of the Board of Missions. This legislation provided for thirty managers, ten of whom should be women, nominated by the Woman's Missionary Council, and four women secretaries, one in the Department of Foreign Missions, one in the Department of Home Missions, one Educational, and one Editorial Secretary. It also provided that there should be an assistant Treasurer of the Board who should be a woman.

The first ten women managers of the Board of Missions were: Miss Belle H. Bennett, Miss Maria Layng Gibson, Mrs. L. P. Smith, Mrs. W. F. Barnum, Mrs. Luke G. Johnson, Mrs. Hume R. Steele, Mrs. E. B.

Chappell, Miss Daisy Davies, Miss Mary Moore, and Mrs. Lee Britt. The first secretaries were: Mrs. R. W. MacDonell for the Department of Home Missions, Mrs. J. B. Cobb for the Department of Foreign Missions, Miss Mabel Head, for educational work, and Mrs. A. L. Marshall for editorial work. The first woman treasurer of the Board was Mrs. F. H. E. Ross. She was succeeded in 1925 by Mrs. Ina Davis Fulton. For three wonderful quadrenniums, 1910-22, Miss Belle H. Bennett, a peerless leader, guided the affairs of the Woman's Missionary Council. As the successor of the woman's boards this new body assumed all their administrative and promotional powers. These were years of rapid advance along all lines.

In 1922, another step was taken by the General Conference, which was far more revolutionary than that of 1910, in its effect upon woman's work. There had been two departments in the Board, now, however three departments were created: the Department of Foreign Missions, the Department of Home Missions, and the Woman's Department. The Woman's Department, with home and foreign sections, was composed of all the women members of the Board of Missions and the women secretaries, four of whom were elected by the General Conference. To this Department, of which Mrs. Luke G. Johnson was made chairman, was committed the administration of Woman's Work. The Foreign Section administered the work for women and children in foreign lands, and the Section of Home Work administered the work of women and children in the United States. By this action, the Woman's Missionary Council became a promotional body instead of having both administrative and promotional functions,

as formerly. This was a very radical change. In 1922, on the death of Miss Belle H. Bennett, Mrs. F. F. Stephens, became the president of the Council. The first and only women secretaries elected by the General Conference were: Miss Esther Case and Miss Mabel K. Howell for the foreign work, and Mrs. J. W. Downs and Mrs. J. H. McCoy for home work.

There was a third change which carried still further the incorporation of the work of women into the Board of Missions. It came at the General Conference of 1926. The Board of Missions was again reorganized, this time with departments constituted in an entirely different way; the Department of Foreign Work, the Department of Home Work, and the Department of Education and Promotion; each of these was provided with two secretaries, one for General Work and one for Woman's Work, with assistant secretaries in each department as needed. The department secretaries were no longer to be chosen by the General Conference, but by the Board of Missions. A general secretary, chosen by the General Conference under whose direction all secretaries of the Board were to carry on their work, was provided. The constitution guaranteed a membership of thirteen women on the Board, these to be chosen from women nominated by the Conference Woman's Missionary Societies. This legislation did away with the Department of Woman's Work, but the most radical change was in the work of promotion; this for the first time became a function of the Board of Missions. Under this new constitution the Woman's Missionary Council still retained power to recommend all estimates for Woman's Work, and to make recommendations to the Board of Missions concerning that work. A separate treasury for all the

funds raised by the women was to be maintained, these funds to be used only for the support of Woman's Work.

This is the complete story of the evolutionary process through which organized woman's work has passed. Beginning in 1878 with no experience, the women have so developed in ability and work that at the close of the first half century they have been given an important place in the organized missionary program of the entire Church.

## Interesting Experiences by the Way

***No Society to Join*** There is no characteristic of the pioneer women more evident than their enthuiasm for the cause they had espoused. "Woman's Work for Woman" was for them a sacred trust. They were eager to become members of societies, and often when a local society was not available, they sought to join societies at a distance. It is told of Mrs. S. Philpott, later President Emeritus of the Texas Conference, that hearing of the missionary interest of Mrs. McGavock, she longed to get in touch with her. A letter addressed to Mrs. McGavock was returned from the Dead Letter Office. She almost despaired of becoming a member of a society. Finally, hearing of a society at Abingdon, Va., she enrolled, paying her dues regularly.

In the Mississippi Conference, Mrs. J. F. Evans, wife of the pastor, exerted all her effort to interest other women in forming a society in her Church, but all in vain. Mrs. Evans would not be daunted. The monthly meeting of the society was regularly announced from the pulpit by her husband. Promptly, at the appointed time, Mrs. Evans would go into the parsonage parlor with the family Bible, her hymn book, and purse and

hold the monthly meeting by herself, sending regularly her report and dues to the conference society.

Mrs. G. B. Hester, of East Oklahoma, member of St. Paul's Church, Muskogee, immediately upon her return from the Atlanta General Conference in 1878, organized at Boggy Depot, her home community, a one-woman society, keeping all the departments active and reporting the same year after year. Mrs. Hester has attended every annual meeting of the Board of Foreign Missions, the Woman's Board of Home Missions, and the Woman's Missionary Council.

***The Day of Small Things***

In the early days there was little literature to guide the societies in their monthly programs. There was a society in the North Carolina Conference which assumed the responsibility of darning the socks of their bachelor pastors; this work was a legitimate part of their monthly meetings. Another society, not knowing how to use the time, decided that the members should bring their Sunday school literature and study their lessons together. These women thought that they could not stay away from a monthly meeting. There is no more thrilling story of faithfulness than that of the pioneer women of the Northwest. They went into the homes of the early settlers, the tepees of the red man, and the camp of the gold digger carrying the message of salvation.

The women often faced great difficulty in holding their meetings. One is amazed, in reading the early records, at the number of times the members came long distances to the churches only to find them closed and no keys available. There are many records which tell of faithful members holding their monthly missionary meetings on the church steps. Missionary responsi-

bility was too serious a business to be lightly set aside. The Society in Tarboro, N. C., passed a motion providing that no subject except one bearing upon missionary matters should be introduced during the time devoted to the meeting of the Society. The motion was carried with an amendment providing for a fine of ten cents for any violation of this regulation. This was done in all seriousness.

The women, in the very beginning, held high ideals. The effort made to conduct their meetings in a parliamentary way would have been amusing except for the earnestness and enthusiasm with which they were undertaking this work. They did not despise the day of small things, and to this fact much of their marvelous success is due.

***Timidity and Opposition***

The timidity of the women is everywhere evident in the early records. They were extremly sensitive regarding their new duties. The North Georgia women love to tell the story of one very outstanding member of their Conference who, in those early days, was elected as district secretary, the first office she had ever held. She knew it was her duty to attend the annual District Conference and make a report. She boarded the train and went to the place of meeting. There was no one at the station to meet her. She became panicked with fear and took the next train back home, without ever having been to the meeting. This experience was a source of deep humiliation to her, but because of it she arose to greater trust in her Heavenly Father and was able to assume greater and greater responsibility.

The conference historian of Alabama writes: "These women accepted the obligations placed upon them by

the leaders of the Church without hesitation, though tremblingly alive to their want of experience and knowledge of the essential requirements for such important work. Prayerfully and hopefully, these enthusiastic women began their task, counting upon the ready cooperation of the ministry, but this hope was not realized. They received from may quarters outspoken opposition, faint response from others, and icy silence from still others. A few noble souls gave hearty response."

The timidity of the women was at no time more in evidence than at the election of officers. A Texas historian writes: "Noting the excessive timidity of the duly authorized delegates, the brethren graciously consented to lend their assistance by frequently nominating the officers."

Another conference historian says that it is amusing as well as interesting to hear some of the pioneers laughingly tell of the antagonism of one of the bishops who, in the early days, objected to every form of "woman's rights." There was also opposition from many pastors, who honestly feared the results of so great an innovation.

*Meeting at the Annual Conferences*

It was perhaps the timidity of the women and the apprehensions of the men that led the conference societies to holding their annual meetings in connection with the Annual Conference session as an "anniversary." Evidently the women made their reports too long and sought to collect money for their beloved enterprise. The North Georgia records contain the following action: "As our brethren have said so much about our long reports and the collections we take for our society at their Annual Conference and district meetings, be it

resolved that no report be sent by us to any meeting of the brethren except a short statistical report and that no collection be taken on our behalf at their meetings." Very early, however, the General Executive Association ordered the conference societies to hold their annual meetings as soon as possible after the meeting of the Executive Association. This order came to the Missouri Conference at the annual meeting, in 1881. The next year a protest was entered against this action in the following terms: "Whereas the members of your society saw fit at your last session to change the time of the annual meeting from September to June, which course we think injurious for the following reasons:

"1. These independent convocations savor too much of that strong-mindedness that our Church has always condemned and against which we, as Southern Methodists, enter our protest.

"2. It deprives you of the counsel and superior wisdom of the heads of the Church and the speeches of the bishops and of the general secretary and the pressure and sympathy of the friends of the conference, therefore *be it resolved*, that we request the conference society to reconsider its action of last September and hold their meeting at the time of the Annual Conference."

***Self-Denial***

One could not overdraw the story of the self-denial of the women in pioneer days. There were in most cases no funds available to pay the travel expense of the conference officers. The women elected to the offices not only did the work but paid the bills. One of the pioneers in the Northwest writes: "In the early years of our work we had no funds furnished by conference or boards with which to meet traveling or other expenses. The distances to be traveled were

great. The methods of transportation were poor. With my husband and children, I have traveled thousands of miles in a covered spring wagon drawn by a train of ponies. It was sweet to serve, and the recompense has been satisfying."

There is a moving incident in the records of the South Georgia Conference, occurring in connection with an early annual meeting held at Quitman. One can easily imagine the consternation of the entertainment committee when these instructions came: "Please provide a home near the church for Mrs. ———, the President. She is old." "Please see that Mrs. ——— is near the church. She is blind." "Mrs. ———, secretary of the ——— district, is lame, and must be near the church." No wonder some one confidentially whispered: "The officers of this meeting consist of the halt, maimed, and blind."

The self-sacrifice included money as well as service. The Southwest Missouri Conference Society records the story of Miss Martha Carter, who was old and poor and almost blind and eked out a meager existence selling books. Her diet was bread and coffee. One year at the close of the Week of Prayer and Self-Denial, she gave twenty-five cents as her thank offering, saying that she had denied herself coffee for the week. "Surely this twenty-five cents must be stored away," writes the conference historian, "with the widow's two mites, bearing interest in the Kingdom of God."

***First Legacy***

There is another lovely story told by the women of the North Mississippi Conference. The first bequest to our Woman's Missionary Society was from Miss Helen Finley, of Greenville. "Just at the close of the year, seemingly like a

smile of benediction from the Father, came a precious gift to us, not to be measured by its intrinsic worth but according to the estimate of him who weighs by his own standard. In the town of Greenville lived a lovely young girl consecrated in heart and purpose to the Master's will, always abounding in good works and full of energy and zeal for missions, yet fragile as a flower. During the fearful scourge of yellow fever in the autumn of 1878, the devastating angel lingered over her devoted home till there were not enough living to bury the dead. This lovely girl fell before death's sickle, but before the yellow fever had fastened itself upon her, she requested her brother to see that $100 of her money, made by teaching a little school, be given to the Woman's Missionary Society to aid in what she would gladly have done had her life been spared." This was the first bequest ever received by the Woman's Missionary Society. It was an alabaster box of precious ointment poured forth. Many have been the love offerings that followed in its trail.

## CHAPTER III

## THE ENLARGING PROGRAM AND OUTLOOK

THE story of the Woman's Missionary Society has no meaning apart from the work which it made possible; it was but a means to an end. Any organization ceases to be of service when in becomes an end in itself. The creation of a world sisterhood began when the fields of service were entered. It is, indeed, a thrilling story, this cementing of friendship with women and girls of other races and conditions of life, a friendship, which will last through eternity, because founded upon the love of Jesus Christ. The sharing of life has been the program of the years, and that program has been ever broadening, as needs arose.[1]

### ENTERING THE FIELDS OF SERVICE

The following is the chronological order in which the fields of service have opened to the womanhood of the Church.

| Date | Field | First Workers |
|---|---|---|
| 1878 | China | Miss Lochie Rankin. |
| 1881 | Brazil | Miss Mattie Watts. |
| 1881 | Mexican Border | Miss Annie Williams. |
| | | Miss Rebecca Toland. |
| 1883 | Mexico | Miss Lelia Roberts. |
| 1892 | Founding of Scarritt Bible and Training School | Miss Maria Layng Gibson. |

[1] I am especially indebted to the Secretaries of the Board in the Department of Education and Promotion for some of the material in this chapter prepared by them for the Jubilee Council meeting.

| Date | Field | First Workers |
|---|---|---|
| 1894 | Cubans in Florida | Mrs. Mary Bruce Alexander |
| 1897 | Orientals on Pacific Coast | Dr. C. F. Reid. |
| 1897 | Korea | Mrs. J. P. Campbell. |
| 1897 | Mountain Work | Prof J. C. Lewis. |
| 1898 | Delinquent Girls | Mrs. Virginia K. Johnson. |
| 1899 | Cuba | Miss Hattie G. Carson. |
| 1901 | Wesley House Work | Miss Minerva Clyce. |
| 1902 | Negro Education | Miss Ellen Young. |
| 1902 | Deaconess Movement. | |
| 1903 | Dependent Girls | Deaconess Annie Heath. |
| 1912 | French Mission | Miss Eliza Iles. |
| 1912 | Bethlehem Center | Miss Mary De Bardeleben. |
| 1915 | Japan | Miss Anette Gist. |
| | | Miss Charlie Holland. |
| 1917 | Africa | Miss Etta Lee Woolsey. |
| | | Miss Kathron Wilson. |
| | | Miss Etha Mills. |
| 1923 | Manchuria | Miss Constance Rumbough. |
| | | Miss Lillian Wahl. |
| 1927 | White Russia in Poland | Miss Constance Rumbough. |
| | | Miss Sallie Lewis Brown. |

## Growth of Constituency

This ever-broadening program of service during the past fifty years has been possible only by increasing the interest and the membership of the constituency. Securing memberships has been the only sure way of increasing the funds. There has never been a time when the goal of increased membership has been allowed to fall into the background. Early in the history of the work this slogan was adopted: "A Missionary Society in every Church and every woman and child a member." There has been a continued effort to realize this objective. In recent years conferences have competed with each other in the enlistment of members. Beginning

with a few individuals, increasing to hundreds, and then to thousands, and tens of thousands, the membership is to-day a mighty host of three hundred thousand. The figures in 1927 show 196,379 women in 6,657 adult auxiliaries; 99,321 children in 5,155 organizations; 31,618 young people in 1,623 societies. This is the constituency which is to-day uniting its efforts and prayers for the evangelization of the world; they represent individuals who can be counted upon for the accomplishment of the task.

### Education of the Constituency for Service

The enlargement of the constituency has been essential, but its education has been far more important. What Woman's Work for Woman has meant in the educational development of those who have participated during the past fifty years cannot be over-estimated. It has been the greatest educational force in the Church touching the life of its womanhood. Its amazing accomplishment has been due to the educational processes which have been developed and adapted to the need, time, and ability of the members.

*Literature*

The earliest educational process was carried on through the *leaflet literature*. One of the most important actions taken by the General Executive Association in its first annual session, held in Louisville, Ky. (1879), was the appointment of a Publishing Committee "to have such missionary matter printed as might be needful to circulate information and extend the work." The cost of the same was not to exceed $300. The third annual report says: "Thirty-five thousand leaflets with 9,000 pages have been sent forth on their ministry of remembrance." It is interest-

ing to note at this time 5,000 copies of the annual report of the General Executive Association had been scattered far and wide and the "results were seen in the awakening of the brethren and in the organization of new societies." In 1888, the report of the Publishing Committee states: "Leaflets have come to be so important a feature it is difficult to supply the demand." The first editor of leaflets was Miss Maria Layng Gibson; her work included the preparation of programs and topics for *discussion*. It is evident that the discussion method is not new! Miss Gibson was succeeded, in 1885, by Mrs. W. G. E. Cunnyngham who served until 1896, when Mrs. H. W. Wilson was elected. At that time "twenty thousand leaflets of each variety were distributed annually."

In the Home Mission work also, the leaflet literature was an important educative force. In 1889, while the home work was still a part of the Department of Church Extension, Miss Lucinda B. Helm distributed 89,000 leaflets. In 1894, the Parsonage and Home Mission Society was authorized and Mrs. Arabel Alexander was elected editor of leaflets. She was succeeded by Mrs. J. D. Hammond.

It is difficult to estimate the value of this method of education, especially in the earlier days. Doubtless, much of the present missionary interest and enthusiasm comes from the work of those who have labored through the years, preparing and broadcasting what one quaintly termed "the leaves of healing." The titles of some of these leaflets provoke a query as to their contents: "Female Pioneer," "Blue Ribbons," "Only a Little Leaven," "Go Quickly," "A Chinese Love Feast," and "Mrs Parley's Perquisites." In the year 1889 a Year-

book was published for the young people. Since that time yearbooks for all groups have become an important feature of missionary equipment.

***Mission Study*** The women soon realized that missionary information must prepare the way for missionary giving, and that this was the only sure foundation on which abiding interest could be built. Therefore, the first auxiliary constitution provided for reading circles, "Mission studies," in addition to the monthly programs, were a regular feature of the *Woman's Missionary Advocate.* Early in the history of the foreign society indorsement was given to a plan, prepared by a minister, for a reading course, to extend over three years. The books were to be prepared by Bishop Haygood, the set to cost $5. The studies, in 1883, were based on a book written by Bishop A. W. Wilson entitled *Missions of the Methodist Episcopal Church, South.* Bishop Marvin's Book *The East by the Way of the West* was also used as a basis for study.

In 1894, at Miss Mary Helm's suggestion, a reading course was recommended for the Parsonage and Home Mission Societies. They were all thought-provoking books, requiring real study. In the early days prizes were offered to the conference having the largest number of readers. As early as 1886, Miss Mary Helm began to prepare missionary programs to be used by auxiliaries.

It was a decided forward step when, in 1900, the *Central Committee* of the Federation for Women's Boards of Foreign Missions was organized to prepare inter-denominational mission study books. Southern Methodist women entered into this coöperative plan. In 1902, a similar effort was begun in the Home Mission Work.

Later the books of the Missionary Education Movement were added to the approved list. Seven inter-denominational mission study books were prepared by women of the Methodist Episcopal Church, South: *From Darkness to Light*, by Miss Mery Helm; *In Black or White* and *In the Vanguard of a Race*, by Mrs. John D. Hammond; *Better American Series, No. 2*, by Miss Mary De Bardeleben; *Building the Americas* and *The Upward Climb*, by Miss Sara Estelle Haskin. In 1927, there were 9,390 mission study classes conducted by the women of the Methodist Episcopal Church, South, in which were enrolled 202,209 members.

***Home Base Established***

The work of educating the constituency along all lines became so extensive that very definite provisions were made from time to time. In the reorganization in 1910, Miss Mabel Head was elected educational secretary to promote this line of work. By 1913, the work had grown to such an extent that Miss Bennett, in her annual message to the Woman's Missionary Council, said: "Our literature, the ever-working leaven in all our effort, has quadrupled in bulk during the past fifteen years. A close supervision of the quality and distribution of this alone would be no small work for any one woman. The workers in the field have been compelled during the past three years to communicate with one of five officers in the Publishing House to obtain needed literature. This ought not to continue. I will urge that at this meeting you add to your staff of salaried workers a council secretary, who, with the conference corresponding secretaries, shall have charge of the *Home Base*." [1] The Council members were ready for this advance, and Mrs. B. W. Lipscomb

[1] *Annual Report, Woman's Missionary Council*, 1913, page 262.

was elected as the Council's first home base secretary, Miss Mabel Head continuing as educational secretary. In 1914 Miss Head, who was elected to an administrative office, was succeeded by Mrs. Hume R. Steele. The work having developed to such an extent that two educational secretaries were deemed essential, in 1918, Miss Estelle Haskin was elected as secretary of literature, and Mrs. Steele was placed in charge of mission study and candidate cultivation. Later the mission study was transferred to the home base secretary.

***Missionary Periodicals***

Missionary periodicals have always played an important part in the educational methods employed by the women. At the second annual meeting of the General Executive Association (1880) the Publication Committee launched the first woman's periodical, *The Woman's Missionary Advocate.* Mrs. Frank Butler, of Knoxville, Tenn., was elected editor-in-chief, with five associate editors. Mrs. Butler was the daughter of Rev. Thomas Stringfield, the first editor of the *Nashville Christian Advocate*, elected in 1836. In her address of acceptance Mrs. Butler said: "My friends and sisters of the Woman's Missionary Society of the Methodist Episcopal Church, South, your frequent and earnest appeals for more regular and more definite information concerning the work of our missionary society have induced the General Executive Association to make an effort to supply the demand." She appealed to the 12,000 members of the societies to support the paper.

*The Woman's Missionary Advocate* met a real need and was received with enthusiasm. Starting with no financial backing, it had at the close of the first year 6,000 subscriptions, no debts, and what was called "a

handsome balance of $745.51." At first the suggestion of a woman's magazine provoked "dissenting smiles of friendly brethren" but after the first year nothing more was heard of disapproval, for the magazine seems to have won "golden praise." Mrs. Butler served as editor for thirty years, until 1910, when the *Advocate*, *Our Homes*, and *Go Forward* were merged, becoming the *Missionary Voice*. At that time the *Woman's Missionary Advocate* had increased to a magazine of forty-eight pages. It had a subscription list of 22,000 and was more than self-supporting. As editor, Mrs. Butler's last words were: "I am glad to believe there is not an unkind thought existing between the editor and any one of the more than 22,000 women who read the *Woman's Missionary Advocate* every month. Every number for thirty years has been prepared with the most loving care and with the use of all the mental and spiritual power possessed at that time."

The companion to the *Woman's Missionary Advocate* was *Our Homes*, published for eighteen years in the interest of parsonages and home missions. It had three brilliant editors: Miss Lucinda B. Helm, Miss Emily Allen, and Miss Mary Helm. Its first issue was published in 1892 and it continued until 1910 when it was merged into the *Missionary Voice*. At this time, it had a subscription list of 23,176 and had contributed $5,000 to the support of the work.

*The Missionary Voice* was launched in 1910 when the missionary organizations were merged. Into it flowed the life blood of the *Woman's Missionary Advocate*, *Our Homes*, and *Go Forward*. It was the united organ of the united Board. Dr. George B. Winton became the editor. Mrs. A. L. Marshall became the editor of the

pages bearing upon woman's work and was succeeded, in 1915, by Mrs. E. B. Chappell. She resigned in 1927, and Miss Sara Estelle Haskin was appointed her successor.

In 1887, the Woman's Board of Foreign Missions assumed responsibility for a children's missionary paper which had been an enterprise of the North Georgia Conference. It was continued under the title, *Little Worker*, for a number of years but was later changed to *Young Christian Worker*.

Miss Maria Barnes, who was the editor from the beginning, continued her services until 1915 when she was succeeded by Miss Sara Estelle Haskin. In 1927, the *Young Christian Worker* was merged with the *Junior Epworthian*, becoming a joint enterprise of the Board of Missions and the Epworth League Board. It is now published under the title *Juniors*.

### Provisions for Spiritual Growth

***Bible Study***

The women of the auxiliaries have always realized their deep spiritual need and have constantly sought to develop their inner life that they might be ready and equipped for the great task which they had undertaken. Therefore Bible study became an important feature of the auxiliary work. In fact, many auxiliaries were the evolution of *women's meetings* for prayer and Bible study, that had been in existence for years; the Bible study was in many cases carried over. To-day there are many opportunities for Bible study that the women of fifty years ago did not have, yet it is a significant fact that in 1927, there were in the auxiliaries 5,611 Bible study classes with 128,300 enrolled. The Woman's Missionary Council and the

Boards which preceeded it have taken the greatest care in recommending books for study. Shailer Mathews, Robert Speer, and Harry Emerson Fosdick have been among the popular authors. Special courses in Bible study have been prepared and published in the missionary magazines.

*Cultivation of Prayer Life*

Not only Bible study, but prayer has been encouraged in all auxiliary work. The records of the past fifty years show that many of the women have been women of prayer. Doubtless their sense of weakness in the presence of so great an undertaking helped them in finding the great Source of Power. Individually and in groups at every stage in their progress, they have taken time to pray. The hour for retirement and the waking moments of the night and the noon-day hour have been pledged from time to time to special prayer. A great forward step was taken when the "Week of Prayer and Self-Denial" became an annual custom. They have sometimes had special days within the Week of Prayer. In 1898, the following resolution was passed by the Woman's Board of Foreign Missions: "*Resolved*, That we appoint a day to be included in the Week of Prayer in which special supplication shall be made throughout the Church that God, by his Holy Spirit, may touch the hearts of our sisters who are indifferent to his claims upon them, that they may be called out and consecrated to labor, heart to heart and shoulder to shoulder, in this work of hastening the coming of the Kingdom." The very same year Mrs. Nathan Scarritt, in addressing the Parsonage and Home Mission Society said: "The new year begins with prayer for the enduement of the Spirit such as they received who through faith subdued

kingdoms and wrought righteousness and out of weakness were made strong."

Miss Bennett frequently came before the Council with the slogan: "Double your prayer life." In her last days it was her special request that the women of the Council unite in a league of prayer for the entire Church. At each Council meeting for years there has been set aside a room for prayer; into this room, in moments of crisis in the deliberations, women have retired for special intercession. The last memory that most of the women of the Council have of Miss Bennett is as she stood before them in the assembly room of the Chisca Hotel at Memphis, in March, 1922, on Sunday morning, leading them in a period of prayer and intercession.

After the going of Miss Bennett, the women decided to raise a memorial in her memory, and one of the first steps taken was the organization of a League of Prayer. To this sacred task Mrs. R. W. MacDonell, the first leader, became a great inspiration. She was succeeded by Miss Maria Layng Gibson.

The work of this League has been continued through the Jubilee Prayer League, which is being led by Mrs. B. W. Lipscomb, secretary in charge of auxiliary cultivation. Retreats for prayer were held in almost every auxiliary throughout the Church at home and abroad, the morning of the first session of the Jubilee Council Meeting, in 1928. Prayer has had a large part in Woman's Work for Woman.

***Special Spiritual Emphasis***

From the beginning until the present time the noon hour at the annual meetings of the Boards and the Council has been given to devotional Bible study and prayer for the development of the spiritual life of the constituency.

The conference societies have adopted the same plan in their annual meetings. In a very definite way the South Georgia Conference has kept the spiritual aim before its women. They have stood for a whole-hearted consecration of all the powers of soul and mind and body to Jesus Christ. The whole constituency has felt the influence of their devotion. Mrs. George W. Mathews, for twenty-eight years their conference president, has been the source of much of this inspiration.

### Growing Appreciation of Meaning of Stewardship

Women have had a growing appreciation of the meaning of stewardship; they have cultivated an enthusiasm for giving. The early names of the societies: "Female Cent Society" and "Female Mite Society" indicate the financial ability of women, fifty years ago. The principle which they conceived, and on which they have based their entire enterprise, has been the value of many small gifts when linked together and systematically given. The increasing flow of these gifts during the fifty years was constant, totaling, in 1927, the splendid sum of $20,000,000. "It is hard to tell as we read the records, which touches our hearts more deeply, the worthy number of large gifts which the rich have made, making possible some advance movement or the sacrificial offerings of the very poor, such as that made by an unknown member who walked seven miles over a frozen road on a February day, in 1890, to bring the quilt squares which she had made. Each is a romance in itself, and all together they make an epic of gifts that challenge our reverent admiration."[1] It would be impossible to re-

[1]Lipscomb, Mrs. B. W., *Report to Woman's Missionary Council*, 1927.

cord the variety of offerings that have found their way into the treasury. The oldest societies on record took orders for sewing, the proceeds of which they gave to missions. Women did not handle much money, and it seems that eggs have always been legal missionary tender.

Women early saw the relationship between self-denial giving and the growth of their own spiritual life. Training in stewardship was deemed essential. Therefore, a Department of Systematic Giving was created in the Woman's Board of Foreign Missions with Mrs. E. R. Hendrix as superintendent. The Board of Home Missions had a Department of Tithing in which Miss Emma Tucker, Mrs. Luke Johnson, and Mrs. J. W. Perry served successively as superintendents. The South Georgia Conference has placed great emphasis on the scriptural plan of giving, for years leading the conferences in gifts. There is no way of calculating what the education of women in giving has meant to the entire Church; the figures tell the story of what it has accomplished in woman's work. Beginning at the first annual meeting (1879) with a budget of $4,014, they have raised and expended in the fifty years $12,504,388.75 for foreign work. Beginning in 1886 with a budget of $261.53, there has been raised and expended in fifty years on connectional enterprises in the home field $7,143,368.26. The women have reported by voucher that they have raised, locally, for city mission work, $1,378,008.42. The societies have raised for Scarritt Bible and Training School and Scarritt College, exclusive of the Bennett Memorial, $234,363.15. The Christian Education Fund netted for them $85,827.09, the Bennett Memorial Fund reached $649,309.66, making a grand total of $20,618,-

306.89. The story of the fifty years is aptly told in the expression: "From Mites to Millions."

## Enlargement of Outlook and Conception of the Task

*Inter-dependence of Home and Foreign Missions*

The plan of the General Conference (1910) of uniting the Woman's Board of Home Missions and the Woman's Board of Foreign Missions was not fully appreciated by many women who were active in the organizations. It was keenly felt that one cause or the other would suffer by such fusion. The agreement whereby all funds should be divided sixty-forty, sixty per cent for foreign and forty for home, which was about the ratio of their respective incomes at the time of the union, settled the most difficult problem, the fear regarding finances. There were problems also in the matter of personnel. A leadership had been developed in both groups, and it was desirable to conserve this force. Furthermore, there was much confusion in the delicate problems involved in reorganization. For a time it seemed that the machinery would become so cumbersome that the spirit would be lost. On the other hand there were new sources of inspiration. Gradually there came to be a real fusion. To-day there is no desire to separate the interests of home and foreign missions. Each is felt to be dependent upon the other, and the program of each is enriched by the other. In these modern days when so much emphasis is being placed on the inter-dependence of home and foreign missions the women of the Methodist Episcopal Church, South, find that they have been pioneers in the theory and practice of unity.

***Inter-denominational Co-operation***

The publication of inter-denominational study books was the beginning of coöperation with women of other denominations. Gradually there was an enlarged appreciation of what could be gained by fellowship with other groups, organized for a common purpose. Representatives of the Woman's Missionary Council became active members in the Federation of Women's Boards of Foreign Missions, serving on committees, attending annual meetings and making an annual appropriation in support of its activities. The same was true with reference to the Council of Women for Home Missions. With a unified Board of Missions the Foreign Missions Conference of North America became of greater significance to the women, and appropriations were also made for its support. Miss Belle H. Bennett served on the Committee of Reference and Counsel. Mrs. Hume R. Steele became president of the Federation. Mrs. J. W. Downs was chairman of an important committee of the Council of Women for Home Missions. With the organization of the Committee on Coöperation in Latin America the women assumed their share of responsibility, giving financial aid and service on committees. Miss Esther Case has been active since the beginning in this organization. The same coöperation has been true in the work of the Southern Inter-racial Commission and other agencies of similar character. When inter-denominational schools of missions were established in various centers, Mrs. Luke Johnson represented Southern Methodist women in forming plans, and the women everywhere sought to coöperate in such opportunities for leadership training. Women went as delegates to the Edinburgh Missionary

Conference, in 1910, and later to the Panama Conference. They had their part in the Cincinnati Conference, which made the readjustments in Mexico. As union institutions began to develop, especially in the Oriental Fields, women of Southern Methodism entered into the plans serving on the joint Committees of Control. Thus, through the last quarter of a century, the women of the Southern Methodist Church have been rendering service and reaping the benefits of coöperation with women of other Churches working at the same task. This has meant a broader outlook and a new realization of the greatness of the missionary enterprise.

***First-Hand Knowledge of the Fields***

During the first thirty years of organized woman's work no member of the official body of the Woman's Board of Foreign Missions had the privilege of visiting the mission fields, seeing the work first-hand. In 1906-07 Mrs. J. B. Cobb broke the record and went to the Orient, bringing back information that was most valuable to the work. In 1913-14 Miss Belle H. Bennett and Miss Maria Layng Gibson went to South America and Cuba. In 1914-15, Miss Belle H. Bennett and Miss Mabel Head visited the Oriental fields. By 1918 the principle was established that the women secretaries should know the work first hand. With this in view two foreign secretaries were elected, one to serve for Latin America and one for the Orient; it was understood that each should have the privilege of visiting her fields. The Centenary movement made this even more essential. Miss Esther Case visited the Latin-American fields in 1918 and 1920, and Miss Mabel K. Howell the Oriental fields in 1919 and 1922. In 1924 Miss Esther Case, Miss Estelle Haskin, and Mrs. F. F. Stephens made a

first-hand study of the work in Brazil In 1927, Miss Esther Case visited the Orient. What this first-hand contact with the problems on the mission fields has meant in the efficiency of the Woman's Work it is impossible to state, but there is no doubt that this, more than any other single factor, accounts for the rapid growth in the past two decades.

*Laity Rights for Women*

The enlarging conception of the missionary task is nowhere more clearly seen than in the activity of the women on behalf of laity rights in the Church. This movement was not organized as a part of the missionary program and not financed by missionary funds, but it was fostered by the Woman's Board of Home Missions and later by the Woman's Missionary Council in every possible way; it was felt to be a legitimate part of the missionary program. To make the world Christian was accepted as the missionary task; the Church was not Christian in its attitude toward women, therefore many regarded it a missionary duty to seek to change the status of women. The women were in the embarrassing position of having the missionary work, to which they were giving utmost devotion, handled in committees of the General Conference of which they could not be members and in which they had a voice only by courtesy. The heroism with which many of the women threw themselves into this task can never be told. Miss Belle H. Bennett and Mrs. Luke Johnson, chairmen of the Laity Committee, bore the brunt of the leadership. The movement was started at the meeting of the Woman's Board of Home Missions in Savannah, in 1909. Years of cultivation followed. The memorial of the Woman's Missionary Council to General Conference asking for lay privileges

passed May 12, 1918, by an overwhelming vote. The following day the bishops declared it a constitutional question, referring it to the Annual Conferences to receive the necessary three-fourths vote. When the question was thus thrown into the Church, it became necessary to begin a larger program of education. Seventy-five thousand pieces of literature were written and distributed. Everywhere the women prayed and did personal work. Seventeen conferences passed a unanimous vote for the measure and twenty-three cast more than a three-fourths vote. Four did not cast the necessary three-fourths vote—Kentucky, Mississippi, North Mississippi, and South Georgia. This was a great victory for the cause of Christ and so for the cause of missions. The gratitude of the women is expressed in the following report of the Laity Committee to the Council in 1918: "Out of the great heart and mind of the leader of our Woman's Work, for many years, came the conviction and the courage born of divine inspiration which caused her to launch this movement. She led us in the face of opposition and sometimes cruel criticism. She has led us onward and forward all the way. To-day, as we come to the end of the struggle, we voice our gratitude to our President, Miss Belle H. Bennett, who, sparing not herself, has led us to this place of wider service and greater opportunity in the Kingdom of God." The report closed with these significant words: "And now we come to take our place by the side of the laymen of the Church, not to do *their* work or to receive *their* crown, but *to stand shoulder to shoulder with them* in ministering to the suffering, sorrowing and the dying of all the earth."[1]

[1] *Woman's Missionary Council, Annual Report*, 1918, pages 239-240.

*Call to Make the Church Missionary*

This story of woman's enlarging missionary task would not be complete without an added statement concerning the new attitude of women toward their task. Fifty years ago, the women of the Church felt a distinct call to undertake definite missionary service. They spoke of it as *Woman's Work for Woman* and considered this new task a *plus* piece of work which was not being done through regular missionary channels. The development of their work has been so outstanding that it has become one of the largest and most successful features of the missionary undertakings of the Church. With this growth has come the demand for closer correlation of Woman's Work with that of the General Board of Missions. United educational, evangelistic, and medical policies seemed expedient and even essential to the work in foreign fields. The leaders in home mission work are beginning to look upon their task as one that may be accomplished only by the united forces of the whole Church. The Missionary problems of 1928 are quite different from those of 1878. Some feel that the slogan, *Woman's Work for Woman*, is no longer adequate, and that the new slogan should be: *The Whole Church Missionary.* To meet the needs and the increasing demands of to-day it is necessary that the whole Church become missionary. The united forces of men and women are required to successfully carry forward the missionary enterprise. The leaders of the Church realize that correlation and close coöperation are absolutely necessary if the goal is to be reached.

"Fear not that ye have died for naught—
The torch ye threw to us we've caught
And a million hands will hold it high.

## CHAPTER IV

## ACHIEVEMENTS IN THE FIELD OF HIGHER EDUCATION

SINCE the days when Alexander Duff followed William Carey to India and laid the foundation of educational work as a legitimate branch of missionary endeavor, the educator has gone hand in hand with the evangelist into every land. When single women went out from England and America to serve the countries of the East, they naturally sought to work in that capacity in which they were best fitted. They were not sent out to preach; they could teach, for they had done it successfully at home. Consequently women have always rendered their greatest missionary service in the specialized field of education.

In the early days of 1878, when Miss Lochie Rankin went to China, it was almost unknown in that country for girls, especially girls of the upper classes, to leave their homes to attend school. Parents were far more willing to entrust their boys to the missionary. Consequently the beginnings were made with little children. The educational program in most fields has been built from the kindergarten and elementary grades. It is, therefore, but natural that at the close of the fifty years, higher education should be receiving the major emphasis. It has taken this length of time to lay the broad foundation for college work. With the development of national systems of education on the various fields, the tendency will be more and more to direct the special activity of missions to leadership training. This gives

to higher education a special significance at the close of the Jubilee period. That which follows in this chapter, therefore, will set forth the accomplishments of the missionary enterprise through colleges, normal schools, normal departments and Bible schools, preparing women for Christian leadership.

## Colleges

It is a significant fact that no college work has been developed by the Woman's Work in any of the Latin-American countries—namely, Mexico,[1] Brazil, and Cuba. In 1926, an informal request came from the Brazil missionaries and educators from the United States visiting Brazil, asking that Collegio Bennett in Rio de Janeiro be made the basis for a Union College; as yet such a plan has not been deemed feasible. The Board of Missions, Woman's Work, has part in three woman's colleges; two in China, and one in Korea. It is entirely responsible for one in Japan.

***Ginling College Nanking, China***

Ginling College is a union college made possible by the coöperative efforts of the Women's Baptist Foreign Missionary Society, the Christian Woman's Board of Missions, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church, U. S. A., the Association for Christian Work of Smith College, and the Board of Missions, Woman's Work, of the Methodist Episcopal Church, South. Ginling College bears the classic name given to the city of Nanking, two hundred years before Christ. Nanking is two hundred miles

[1]There is one exception, the "Mary Keener Institute," Mexico City, but it only gave degrees to two classes.

northwest of Shanghai. Twenty-eight high schools in China send their graduates to Ginling College and thirteen denominations have had students there. It is a great new day when missionary boards coöperate in training leadership. The College was established in 1915, when it was opened in the beautiful old residence of a Chinese official. Those who had the privilege of seeing this first home of the College can never forget its beauty. The wisteria, rose arched paths, lotus pool, and rare flowers, all come to one's memory. This rented property was changed, in 1922, for a beautiful new campus, not far from Nanking University. Six beautiful buildings of semi-Chinese architecture have been erected on a campus of thirty acres. In 1920 and 1921 Mrs. Henry W. Peabody, almost single-handed, had led a movement to house all the Union Women's Colleges of the East, with the result that $3,000,000 was raised and divided among seven colleges, Ginling receiving her share.

The student body of Ginling numbers four hundred. The College has a board of control in China with a coöperating Ginling College Committee in America made up of representatives of the various boards. The requirements for a degree constitute a full equivalent of the work done in American colleges. To students who complete the approved courses, the Board of Regents of the University of the State of New York, under which Ginling is chartered, through the Trustees of the University of Nanking, grants the degree of Bachelor of Arts. Several woman's colleges in America are "sister colleges." Smith College is one of the most active sisters; a faculty exchange is made between Ginling and Smith Colleges. Graduates of Ginling enter, without

difficulty, any college in America as graduate students. The College is A-grade and genuinely Christian. Mrs. Lawrence Thurston has been president from its founding till 1928, when a Chinese, a Ginling graduate with a Doctor's Degree from the University of Michigan, was elected to the office. The Woman's Work, Board of Missions, has been represented on the faculty for five years by Miss Ella Hannawalt, who has been head of the Department of Education. The Woman's Missionary Council has borne its share in the running expenses of the College since its founding, and the Mission of the Methodist Episcopal Church, South, has had its representatives elected to the Board of Control in China. Ginling is called the College of "Golden Aspirations."

***Woman's Christian Medical College Shanghai, China***

The second union college in China in which the Woman's Missionary Council has had a distinctive interest is the Woman's Christian Medical College, located in Shanghai, China. It is one of the seven medical schools in China that has been granted registration by the Chinese Medical Association as an A-grade Medical school. In its present organization it is the coöperative effort of four woman's organizations: the Women's Union Missionary Society, the American Baptist Woman's Board, the Reformed Board of North America and the Board of Missions, Woman's Work, of the Methodist Episcopal Church, South. The Medical School has been developed in connection with the Margaret Williamson Hospital, a hospital established forty-two years ago, on the edge of the Chinese section in the city of Shanghai, by the Women's Union Missionary Society. It is the oldest and largest hospital for women in China; it has a noble record of ministry.

The story of the development of this Medical College is of the deepest interest to women of Southern Methodism, because they have had such a large creative part in it. The General Board of Missions in 1880 projected a hospital in Soochow which Dr. Walter R. Lambuth pioneered. Dr. Mildred Philips, a graduate of the Woman's Medical College of Philadelphia, was sent by the Woman's Board of Foreign Missions, in 1884, at the request of Dr. Lambuth, to take charge of "the female applicants for the dispensary and hospital." As a gift of the Bright Jewels of North Carolina a separate woman's hospital called the Mary Black Hospital, was erected in 1888-89. Dr. Philip's health failed and for a time Mrs. J. P. Campbell had charge. In 1893, Dr. Annie Walters (Dr. Fearn) of the Mississippi Conference, went to China for medical work. It is said that within one-half hour after her arrival, she was in the clinic treating patients. Dr. Margaret Polk followed in 1896, and to her belongs the honor of having organized, in 1907, a medical school for women—the first medical school for women in all China. Dr. Polk gave seventeen years continuously to this work in Soochow. In 1912, Dr. Ethel Polk joined the staff and, in 1913, Dr. Hattie Love. With this enlarged staff the hospital and medical school had marked development. The staff gradually became deeply convinced that the school should be moved to Shanghai, where it could have better clinical opportunities.

At the time of the World War the entire medical staff, faculty and students, answered the summons of the American Red Cross to go to Siberia and aid in the work with the refugees of Czechoslovakia. On their return, the Medical School was reopened, not in Soo-

chow, but in Shanghai. By 1921, the tentative plans for a union medical college were being developed, and Margaret Williamson Hospital had been offered by the Woman's Union Missionary Society as a foundation for the Medical College. The Mary Black staff moved into Margaret Williamson Hospital in 1921. In 1923, the Medical School was reopened as the Women's Christian Medical College. Since the union, the American Baptist Board has built a beautiful dormitory to accommodate seventy-five nurses and the Woman's Missionary Council has furnished funds for the erection of the Belle Harris Bennett Clinical and Laboratory Building, the Mary Black Missionary Nurses Home, and the Mabel K. Howell Dormitory for medical students. The College was incorporated June, 1924, under the laws of the District of Columbia, United States of America. The charter provides for granting the degree of Doctor of Medicine. When it is realized that there are only one thousand modern-trained doctors, men and women, in China, with 400,000,000 people, then there can be some appreciation of what such a plant for the training of Christian women as doctors, nurses, and public health workers, means. The Board of Missions, Woman's Work (1928), is represented on the medical staff by the following missionaries: Dr. Mary E. McDaniel, Miss Mary Hood, R.N., Miss Anne E. Herbert, R.N., Dr Mary Bailey Sloan, Dr. Susanne Parsons, and Miss Helen Harris Bierman, R.N. This is the only Medical College in which the Board of Missions, Woman's Work, has a part, and is one of its finest pieces of work for leadership training.

*Ewha College Seoul, Korea*

The third woman's college in which the women of Southern Methodism are participating is Ewha College, Seoul, Korea. Ewha College was founded by the Woman's Board of Foreign Missions of the Methodist Episcopal Church, on the same compound with one of their large high schools, also called Ewha. For years they had been urging the Methodist Episcopal Church, South, to coöperate with them in the work of the College. Our Church, however, was not ready for this coöperation until it bettered the condition of the three girls' high schools, which would be the natural feeders for the College. Especially did Carolina Institute, in Seoul, and Lucy Cuninggim School, in Wonsan, need additional physical equipment. Finally, in 1924, a tentative plan was drawn up for a union college to be conducted by the two Methodisms. Meanwhile a tourist passing through Korea and hearing of the proposed College made a gift of $30,000, for an adequate site. A beautiful campus was immediately purchased in Seoul, adjacent to Chosen Christian College, on which buildings will be erected in the future. During the year 1926 Miss Clara Howard, one of the missionaries of the Board of Missions, Woman's Work, was allocated to the College and, in 1927, Miss Josephine Dameron, of Virginia, became a permanent member of the staff, serving the Department of Music. Beginning with 1927, the Board of Missions appropriates $2,500 annually for the maintenance of Ewha College. Already at least twenty of the graduates of our Southern Methodist high schools are students in the College. At the Ewha College commencement, in 1927, a former Holston Institute student was the valedictorian of her class.

***Hiroshima College***
***Hiroshima, Japan***

It was not until January, 1927, that the Board of Missions, Woman's Work, assumed the responsibility for the support and development of Hiroshima College, Hiroshima, Japan. In her annual report, in 1925, the Secretary of Oriental Fields wrote: "There is another insistent call and marvelous opportunity that has come to us during the Centenary period, but which was not a part of our Centenary askings or program. The Japan Mission is unanimous in asking that the Council assume responsibility for the Hiroshima Girl's School, so long conducted by the General Department of the Board under the splendid leadership of Miss Nannie B. Gaines. They are preparing to give us the land and the buildings if we will maintain and develop the school. The maintenance requires not less than $20,000 a year and a building program of $250,000 is absolutely essential at once. The school has been raised to college grade in English, Music, and Domestic Science and needs up-to-date modern buildings and equipment. Almost one thousand girls are in attendance in the various departments that range from kindergarten through college. It is a splendid foundation on which to build and truly in line with the work assigned to us on the other mission fields. We should assume this responsibility if possible."[1] The response of the Woman's Missionary Council to this appeal was expressed in "willingness to assume responsibility whenever the funds available would justify such a step." The following year the maintenance budget was assumed.

Hiroshima Girls' School was founded, in 1887. There-

[1]Mabel K. Howell, *Report of Woman's Missionary Council*, 1925, page 77.

fore the women of Southern Methodism inherited a school already forty years old, with a most interesting history. Its inspiration was a Japanese pilot, Sunamoto San, who was converted in a mission in California. He returned to Japan, in 1886, seeking to lead his Buddhist mother to Christ. The Lambuth family had just been transferred to Kobe from China to establish the Southern Methodist Mission in Japan. Sunamoto San met Dr. Walter Lambuth, taking him to his home city, Hiroshima, where he suggested that a girls' school be established. He gathered together a small group of girls whom Mrs. W. R. Lambuth taught for a time. The school itself was established, in 1887, by Miss Nannie B. Gaines. At that time Hiroshima was a city of 80,000 with no modern improvements, while to-day it has a population of 195,000 with every convenience.

The property of the School, when taken over by the Woman's Work, was valued at $74,000 and consisted of a city block of land in the best residence section of Hiroshima, covered with buildings to accommodate kindergarten, primary, and high school grades, together with dormitories and gymnasium; also buildings for the College Department in an adjacent block.

The plan to develop a college has been made within the past six or seven years. The school had applied to the educational authorities of Japan for the right of their graduates to teach in girl's high schools without taking special examinations. They were advised, by the government authorities, to raise the school to a recognized woman's college. For this there was a *sine qua non* requirement for an endowment of $50,000 and for more adequate buildings. The complete reorganization of the school as a teachers' college with the preparatory

grades to serve as a demonstration school is also necessary. Therefore, in accepting the school the women faced a large obligation, some of which it is hoped at the present writing, will be discharged through the Jubilee gifts.

Miss Gaines was principal of the Hiroshima School from 1887 to 1919 when Rev. S. A. Stewart became president. Her work has been so outstanding that she was decorated by the Emperor of Japan, in recognition of her service as an educator. For thirty years, the school has had a teacher and friend in a splendid Japanese Christian gentlemen, Mr. S. Nishimura. Miss Ida L. Shannon has given twenty or more years to the school as teacher of Bible and Miss Katharine Shannon has given eighteen years as English teacher. In the Jubilee year the women of Southern Methodism have no greater challenge than comes from the opportunity of developing this college.

***Mary Keener Institute, Mexico City, Mexico 1897-1914***

The story of the achievement in college work would not be complete without a brief reference to Mary Keener Institute, Mexico City, the only college that was ever developed by the Southern Methodist women in a Latin-American country. In 1914, when the territorial readjustment was made by mission boards working in Mexico, Mary Keener Institute went out of existence, having had seventeen years of successful history under the leadership of Miss Hardynia Norville, and later of Miss Esther Case. The school was named for the wife of Bishop Keener, who was interested in its founding. The college granted to two classes the A.B. degree.

### Normal Schools and Normal Departments

Early in the development of educational programs at home and abroad there was a felt need for training teachers. In line with this demand the Laura Haygood School was developed in Soochow, China. In the Latin-American fields normal departments have been created in schools already established, namely: Colegio Roberts, Saltillo, Mexico; Colegio Buenavista, Havana, Cuba; Collegio Piracicabano, Piracicaba, Brazil; Collegio Bennett, Rio de Janeiro, Brazil; Collegio Centenario, Santa Maria, Brazil; Sue Bennett Memorial School, London, Ky. U. S. A. Also, in Holding Institute, Laredo, Tex., and Brevard Institute, Brevard, N. C., normal departments have had a beginning. The last two will be considered under secondary education.

***Laura Haygood Normal School Soochow, China***

The history of the Laura Haygood Normal School in Soochow, China, covers almost the entire fifty years of organized work in China. It was in the plan of Miss Laura Haygood, when she was superintendent of Woman's Work, to develop a school in Soochow that would be the equal of McTyeire School in Shanghai. Soochow is a city of 600,000 people "within the walls" and has always been regarded as an intellectual center. The forerunner of the Laura Haygood was opened in 1881, under the guiding hand of Mrs. A. P. Parker, and later was under the care of Miss Lou Phillips and Mrs. J. P. Campbell. This was known as the Lambuth School. The beginning of Laura Haygood Memorial was in 1895; Miss Martha E. Pyle was its principal. The school was located in a most strategic center, just across the street from the Soochow University. It was begun in an old building but, in 1906, it

acquired a beautiful new home. From 1906 to 1916 the school had a remarkable development, becoming one of the first high schools for girls in China. Its graduates were in demand everywhere. In 1916, Miss Belle H. Bennett and Miss Mabel Head visited China. There had been a demand that one of our high schools be developed into a normal school. It was decided after careful consideration, that Laura Haygood should become a center for training teachers and, in 1916, it was reorganized as Laura Haygood Normal School with a demonstration school of eight grades.

Laura Haygood Normal School not only was built on the foundations of Laura Haygood Memorial School, but also upon a kindergarten training school that had been developed in another section of Soochow. It was begun in connection with Davidson Memorial Girls' School, Miss Nevada Martin, of the Mississippi Conference, being the founder and first principal. In 1914, Miss Kate Hackney, of the Western North Carolina Conference, became its principal. It underwent rapid development and completely outgrew its quarters. It, too, had a large reputation with Chinese educators. When the Laura Haygood Normal School was established, in 1916, this kindergarten training school was moved and made a department of the normal, with Miss Kate Hackney as head of the department. The Senah Staley Kindergarten, located near the Normal School, became the demonstration center for the kindergarten department. A normal school with such a splendid foundation and meeting such a real need was sure to grow. Its success under the leadership of Miss Louise Robinson (1919-1927) has been outstanding. The school had been so successful that in 1919, when

the East China Educational Association was considering a place to establish a union coeducational normal school for East China, the Laura Haygood Normal and the Department of Education of Soochow University were suggested as the best basis for the new institution. The Laura Haygood was offered as a foundation for this union enterprise, but the unsettled conditions in China have not lent themselves to such a development. The Normal School soon outgrew its quarters, and in 1925 the Demonstration School was given a beautiful new building financed by the Week of Prayer offering. During the unsettled political conditions of the past few years, the Normal School has not suspended its operations and in 1927 Miss Kwe Yuin Kiang, a graduate of the School and also of George Peabody College for Teachers, Nashville, Tenn., became the principal. Under her skilled leadership, the Laura Haygood Normal School promises a still greater future of service in leadership training.

***Colegio Roberts*[1] *Saltillo, Mexico***

One of the oldest and best established training schools for teachers on any mission field is Colegio Roberts, Saltillo, Mexico. It is an outstanding achievement of the fifty years and deserves to bear the name of Miss Lelia Roberts, who has wrought her life into its very fiber. Previous to the Centenary, the school was known as Colegio Inglés. It has a fascinating early history. Bishop Keener led the Southern Methodist Church into Mexico, in 1873. The Rosebuds, a children's society, of Virginia, supported a day school in Saltillo for a number of years in the early period of the Mission. In 1887, Miss Leila Roberts, of Bonham, Tex., became head of

[1]In Latin America the word "colegio" means "school" not "college."

this school, and the following year it was taken over by the Woman's Board of Foreign Missions, Miss Roberts continuing as principal. That same year, the three-century-old building in which the school was being conducted, was purchased by the Board and a building program begun. In Miss Roberts's report, of 1889, she called the year "triumphant," and said: "Little by little has stern prejudice been overcome and harsh criticism defied until we have received recognition and coöperation for services which no foresight, except the Father's discerning eye, could have predicted; and so completely have we been permitted to win the confidence of those to whom we have gained access that now the most malicious darts, hurled at us by some whose consciences are yet seared and whose eyes are yet blinded, are intercepted ere they reach us to do us harm." Saltillo in these early days was regarded as one of the most fanatical cities of Mexico. It is interesting that at the time Miss Roberts was writing this triumphant message, she and her school were housed in an adobe building three hundred years old. The only protection for the windows was wooden shutters.

As early as 1893 she stated that she was ready to begin a Normal Department. In writing of her plan in 1894 she said: "The state provides a normal school for boys, but none for girls, and as teaching is about the only means whereby a woman can earn enough to keep from want, the course is very welcome."[1] Eleven normal students were enrolled the first year. By 1896, the school had given such satisfaction that members of the State Normal School, located in the same city, began to

[1] *Annual Report*, Woman's Board of Foreign Missions, 1894-95, page 39.

be very friendly, taking special interest in the normal work. Later Prof. Andres Osuna, Principal of the Government Normal School of Coahuila, was most helpful. In 1901 the normal course was extended to two additional years and in 1904-05 a commercial course was added. During the revolution of 1914-18, when all other mission schools of the Church in Mexico were closed, Colegio Roberts remained open. By 1919 it had an enrollment of 203, coming from six different states in Mexico and from the United States.

A beautiful new site was purchased, and later an administration building was erected with Centenary funds. It is a three-story brick building and is said to be the most modern school building in Mexico. At the request of the governor of the State of Coahuila the dedication was made a part of the official program in honor of Mexico's Independence Day, September 16, 1922. It was during this period of enlargement that the name was changed from Inglés to Colegio Roberts, missionaries and Mexican leaders having asked that this honor be conferred upon Miss Roberts, who had been the principal almost continuously from its beginning. At this writing she still serves in this capacity.

A new department of leadership training was added in 1922, when a Bible Department for the training of Christian workers was opened. Miss Virginia Booth, of Texas, pioneered this work. The coming of a group of consecrated young women, definitely preparing for Christian service, was very uplifting to the school as a whole. Many of these were graduates of the Normal Department. The graduates of the Bible Department are serving as pastors' assistants and evangelistic workers. The first graduates were consecrated at the

annual meeting of the Student Volunteers held in Saltillo, April 6-16, 1922. They were accepted by the women of Mexico at the annual meeting of the Conference Missionary Society and appointed by the bishop in charge of the field. In 1927, 561 students were enrolled in Colegio Roberts; this included the Demonstration School, Normal, and Biblical Departments. During the years it has enrolled more than 7,000 students. It is to-day regarded as one of the most outstanding educational institutions in Mexico.

***Colegio Buenavista Havana, Cuba***

Colegio Buenavista, Havana, Cuba is the latest school established by the Woman's Work in Cuba; it was opened as a Centenary enterprise in the fall of 1920. The women had long realized that they should have a high grade school for girls in the capital city of the island, where the Candler School for boys, conducted by the Board of Missions, General Work, was situated. At that time there was no Protestant girls' school in Havana, a great center of population and commerce. The President of Candler College had urged the opening of such a school. A splendid piece of property was purchased across the street from Candler College, in 1919, and Colegio Buenavista was opened in a building which was remodeled to serve as a beginning.

Miss Belle Markey was appointed the first principal. More boarding students applied the first year than the school could accommodate. Colegio Buenavista was popular and successful from the very beginning; it met a real need. In 1921, Miss Esther Case, in her report to the Board of Missions, said: "The Cuba Mission has indorsed Candler College and Colegio Buenavista as the training centers for our work on the island and jointly

the schools have begun a normal department for the training of teachers."

In her report that year Miss Markey writes: "One of our greatest needs is trained Christian teachers. It seemed logical to make a beginning in this direction this year, since the Church is stressing life service."

In 1921, another story was added to the building, greatly increasing the facilities of the boarding department. In 1922-23 the Week of Prayer offering was directed to the school, and an administration building was erected. In 1924, the first class graduated. During 1926 the school received special mention by the foremost educators in Cuba. In 1927, it had six missionary and contract teachers, eight Cuban teachers, and one hundred and fifty-five students. Except for missionaries' salaries, it was practically self-supporting, the fees for the year amounting to $18,215. This is a remarkable achievement in education for a seven-year period. There seems to be nothing to prevent a steady growth in the future years.

***Collegio Piracicabano***
***Piracicaba, Brazil***

The educational work for women in Brazil has a well-planned system. In each of the three Conferences—Brazil, Central Brazil, and South Brazil—there is a training center and a regional boarding school, which is correlated with it. The training center in the Brazil Conference is Collegio Bennett, Rio de Janeiro, and Collegio Isabella Hendrix, Bello Horizonte, is the regional boarding school. In the Central Brazil Conference, Collegio Piracicabano, Piracicaba, is the training center and Collegio Methodista, Ribeirao Preto, is the regional school. In the South Brazil Conference Collegio Centenario, Santa Maria, is the Normal School,

and Collegio Americano, Porto Alegre, is the regional school. The regional schools having nine grades, are practically junior high schools. The training centers are senior high schools with normal departments.

In her report to the Woman's Missionary Council, in 1921, Miss Esther Case, secretary of Latin-American fields, made the following statement concerning Collegio Piracicabano: "The course is developed from the kindergarten through the grammar grades and high school. Normal subjects are taught in connection with the High School Department. This is the only one of our schools in which training of students in pedagogical subjects has been attempted in a formal way, and as a result a strong body of Brazilian teachers has been developed."[1]

Collegio Piracicabano is the oldest girls' school of the Woman's Work in Brazil. As early as 1879, the General Executive Association sent $500 to Brazil to aid a school for girls started in Piracicaba by the daughters of Rev. J. E. Newman, a local preacher, in that city, who, in 1875, had become a missionary of the General Board of Missions. The school met with violent opposition from the Roman Catholics. Rev. J. J. Ranson planted the Brazil Mission, in 1876, and later urged the women to undertake work in that country. The result was that Miss Martha Hite Watts, of Louisville, Ky., who went to Brazil in 1881, became the pioneer missionary of the Woman's Board of Foreign Missions. An interesting story is told of the way in which Miss Watts and two other teachers whom she had employed, spent their first three months in Piracicaba teaching one girl pupil. (As the school grew small boys were received as pupils). They conducted the school as thoroughly and system-

[1] *Annual Report*, Woman's Missionary Council, 1921, page 85.

atically as if there had been one hundred students. Meanwhile Miss Watts began to plan very definitely for the school's future. A lot was purchased and the corner stone of the first building was laid February 8, 1883. The plan for the school followed the American public school system and was at the time an innovation in the educational circles of Brazil. Before the dedication she had overcome opposition to such a degree that many prominent men in Brazil took part in the ceremonies.

In 1884, Miss Mary Bruce, of Plattsburg, Mo., joined the school staff. In her report, in 1886, she wrote: "Progress has aroused the opposition of the Jesuits and the priest has written a series of articles against our workers in Piracicaba, saying that all read the Bible and put their own interpretation upon it, and also that they receive some children for nothing, thereby forcing them to become Protestants." Two years later the opposition was still in evidence, for the report of the school reads: "When the Emperor Dom Pedro visited Piracicaba the old prejudice against the Protestants was revived. He charged the vicar to take action against them, and as a result an obsolete law, saying that all schools must have a professor of the state religion was unearthed. The inspector served notice on Miss Bruce to close the school, but she did not do so. Such was the popularity of the school that a newspaper took the matter up from the political viewpoint showing how dangerous to Brazil was any law which would close Protestant schools. The law was finally repealed."[1] Among the students of that period were many who have since contributed largely to the development and

[1] *Annual Report*, Woman's Board of Foreign Missions, 1887, page 34.

advancement of their country, for O Piracicabano counts among former students many of the leading doctors, lawyers, scientists, legislators, statesmen, educators, and literary men and women of the country.

Miss Lily A. Stradley has been principal of the school from 1898 to 1928. Her life has been builded into it. It was Miss Stradley who, in 1907, completed the Martha Watts Annex, which doubled the capacity of the school, and gave to it one of the most commodious school buildings in Brazil. At one time a member of the Pan-American Commission said that from an architectural and æsthetic viewpoint, this was the best school building he had seen in Brazil.

In 1915 Collegio Piracicabano began to place its emphasis on teacher-training. Courses in pedagogy and psychology were added and were required of high school students. Practice teaching was developed. In 1918, the school registered with the government, accepting thereby state inspection. In 1919, Miss Stradley, in her annual report, wrote: "We have many requests for our graduates as teachers, but we have not enough young women prepared to supply the demand. Preparing teachers for our own parochial schools and even for government schools is an imperative duty." She also adds: "I am glad to say that our school is continually rising in the esteem of the people. The official government reports invariably place it in the first rank and speak of it in highest terms." In 1921, Miss Eunice F. Andrew was acting principal of the school in the absence of Miss Stradley on furlough. She was enthusiastic over the possibility of the school as a training center for teachers and evangelistic workers. In 1927, O Piracicabano had five missionary teachers, sixteen Brazilian teachers, and

two hundred students, with an income from fees of $17,740. The most recent honor that has come to O Piracicabano is its incorporation by the state of Sao Paulo into its public school system as a *gymnasium*. In the forty-seven years of its history, therefore, this school has grown from a persecuted school with one lone student, to an organic part of the public school system of one of the greatest states of Brazil, without any limitations being placed upon its Christian life and character.

***Collegio Bennett Rio de Janeiro Brazil***

Collegio Bennett, the official training center of the Brazil Conference, is with the exception of Collegio Centenario, the newest of the women's enterprises in Brazil. The plans for a school at Rio de Janeiro, the beautiful capital city of Brazil, had been in the hearts and minds of the women for years before it was established. From time to time money was set aside for this purpose. In 1913, Miss Belle H. Bennett and Miss M. L. Gibson visited Brazil. They were so deeply impressed with the importance of the city of Rio that they decided a boarding school for girls *must* be established there, whatever the cost. Months were spent in seeking available property. An ideal site was finally chosen, but the price ($150,000) was prohibitive. Another site was found that seemed financially possible, but negotiations failed. The unsettled conditions during the World War, in the years which followed, made such an enterprise impossible, until through the Centenary Movement sufficient money was secured to complete the amount necessary. Bishop Moore went to the field, in 1919, with $300,000 appropriated for this purpose. Land was purchased costing approximately $125,000. On the property was

a baronial residence of the old Portuguese style. On the back of the lot was another building that had served as servants' quarters, stable, and garage. The buildings were remodeled, and, in March, 1921, the school was opened. Collegio Americano, a small school at Petropolis, not far from Rio, was closed and the students became the nucleus of the student body of Collegio Bennett, named in honor of Miss Belle Harris Bennett. Miss Eva Louise Hyde was its first principal and still leads in the development of the institution.

From the very beginning, teacher-training has been central in the plans of Collegio Bennett. Miss Case, in her report as Secretary, in 1921, said: "It is the purpose of the Mission to develop the work of the school into a high school with normal, Bible training, and commercial courses."[1] The school immediately became popular. It was not long before its quarters were completely outgrown. Additional land was purchased and, in 1924, a new building was erected. In 1923, the first student graduated from the normal department. Miss Hyde, in her report said: "How proud we are. If only we could multiply the number by eight or ten, it would do much toward solving one of the greatest problems in Brazil, that of furnishing competent teachers for our elementary schools."[2] The entire Junior class has decided to take teacher-training this year." In 1924, five young women received diplomas, all expecting to teach. That summer an institute was conducted, and forty-five teachers took advantage of the opportunity. In 1927, six years after its founding, the school had 248

[1] *Annual Report*, Woman's Missionary Council, 1921, page 83.
[2] *Annual Report*, Woman's Missionary Council, 1923, page 350.

students enrolled. The faculty was composed of four missionaries and nineteen Brazilian teachers; the income from Brazilian sources was $28,300.

*Collegio Centenario Santa Maria, Brazil*

Collegio Centenario, in Santa Maria, is the regional training center for the South Brazil Conference. Because the Centenary made its development possible it carries the name *Collegio Centenario.* It is the newest school of the Woman's Work in Brazil. Santa Maria is an important railroad center, strategically located, making it an ideal location for an influential school.

Collegio Centenario opened its doors March 26, 1922, with seven students, closing the year with all that could be accommodated. The plans for a new building were begun at once and on December 6, 1922, its corner stone was laid, the leading educators of the city taking part on the program. In 1923, the student body had increased to one hundred and thirty-six. The school was much appreciated by the people, although opposed vigorously by the Roman Catholic priests.

By 1924, the new building was completed, and one hundred and sixty-one pupils were enrolled, thirty-five being boarders. The opposition of the Roman Catholic priests continued. Miss Andrew, the principal, wrote that on Sunday night before the close of the school the Roman Catholic bishop announced from his pulpit that it would be *a mortal sin* to go to see the exhibition of manual training work or to attend the closing exercises. The result was that the attendance was very large.

In 1926, Miss Louise Best became principal of Collegio Centenario. That year the first graduating class, consisting of five, received diplomas from the High School.

The school has a Life Service Band, and the students are active in various forms of Christian service. Although Collegio Centenario is only five years old it has a substantial foundation laid and has proved to be one of the outstanding schools in South Brazil.

*Sue Bennett School London, Ky.*

In taking a world view of the work of Methodist women in the training of leadership, we must turn to the homeland. Sue Bennett School, London, Ky., has a normal department which is an outstanding agency for the training of teachers. In 1925, it was reported that ninety per cent. of the school-teachers of Laurel County, in which the school is located, and eighty-five per cent in adjoining counties had graduated from Sue Bennett. Miss Sue Bennett, the sister of Miss Belle H. Bennett, while she was secretary of the Parsonage and Home Mission Society of the Kentucky Conference, conceived the idea of establishing a school in the mountains of Eastern Kentucky. She died before her vision was realized, but Mrs. W. C. Pointer, president of the Kentucky Conference Society, with the aid of Miss Belle H. Bennett and others, was able to raise the money to open the school. It was opened in 1897 with seventy-five students. In 1917, twenty years later, it had four hundred students and property valued at $80,000. In 1927, a decade later, it had a student body rigidly limited to five hundred and a property valuation of $250,000.

The outstanding success of the school may be accounted for in a number of ways. First, it has met a real need in the mountain section where it is located, and the Woman's Board of Home Missions was extremely fortunate in securing Prof. James Campbell Lewis as the

first principal. Professor Lewis was born in Ireland. He was educated in Liverpool and Manchester Universities. He, with his family, had come to America, and he was teaching science in Ogden College, Bowling Green, Ky., when Miss Bennett met him and induced him to take the principalship of the new school. He was a strong personality and was able to establish firmly the character of the institution. The loyalty of the Woman's Board of Home Missions, and later the Woman's Missionary Council, in giving financial support and presonal supervision was an invaluable asset.

The first concern of the school was adequate housing facilities, so that the students, with their financial limitations, might be accommodated. By 1900, the administration building, the Mary Helm Dormitory for girls, and seven cottages had been erected. In 1901, seventy public school teachers were matriculated for the winter course in normal training. In 1904, the student body numbered three hundred. A dormitory for boys was built during that year. In 1910, there were more than one hundred students taking the normal course. In that year affiliation was established with the public school system of the State of Kentucky, and Sue Bennett became the official high school of Laurel County. In reporting this phase of the development, Professor Lewis said: "By these arrangements, the school, without sacrificing any of its distinctive characteristics, virtually becomes a new county high school and the agent of the State University for its extension in this part of the State. The Sue Bennett Normal School is the first denominational school in the State to perfect such relation-

ships."[1] Three years later the student body numbered 424, with 173 in the Normal Department.

The school was seriously interrupted by the World War. In 1917 Prof. A. W. Mohn became superintendent. In 1918, the Kentucky legislature passed an act providing for the State's certification of graduates from standardized private normal schools. To meet the requirement, it was necessary that Sue Bennett enlarge the Normal Department, develop the Demonstration School, and provide a new building for the High School. These requirements were met by 1921.

In July, 1922, the State of Kentucky made high school and professional training compulsory for teachers. Prof. K. C. East, the superintendent of Sue Bennett, in his report of 1927, said: "Our College Department is now recognized as a standard Junior College, our High School, is a member of the Southern Association of Colleges and Secondary Schools, and the State Department of Education issues our certificates." In the thirty years of Sue Bennett history 6,000 students have been enrolled, many of whom are rendering outstanding service. In the lives of these young people Miss Sue Bennett's vision has become a living reality.

### Bible Training Schools

In addition to colleges, normal schools, and departments, Bible training schools have been established for the specialized training of Christian workers. Four such schools have been developed through the years. In China, the Hayes-Wilkins Bible School, Sungkiang, and the Bible Teachers' Training School, Nanking; in Korea, the Union Bible Training School, Seoul; in Japan, the

[1] *Annual Report*, Woman's Missionary Council, 1911, page 398.

Lambuth Training School, Osaka; in Mexico, the Biblical Department of Roberts College, for Christian workers (described above) serves in training Christian workers for that field. In Brazil and Cuba distinct Bible schools or Bible departments, for such specialized training have not yet been developed. There are very significant incidents relating to the founding and development of each of these training centers.

***Hays-Wilkins Bible School Sungkiang, China***

The Hayes-Wilkins Bible School at Sungkiang was founded in 1898 to train Bible women for service in the China Mission Conference of the Methodist Episcopal Church, South. Until 1913, the time of the founding of the Nanking Bible Teacher's Training School, Hayes-Wilkins was the only center for such training in the China Mission. Since then it has been the center for the training of those not educationally qualified for the work at Nanking. When the Hayes-Wilkins Bible School was founded, educated women in large numbers were not available for Christian service. It was necessary to take the uneducated and give to them the rudiments of an education while studying the Bible. Emphasis was placed primarily upon Christian character.

This school bears the name of Mrs. Juliana Hayes and the Misses Achsah and Louise Wilkins, all of Baltimore. The Misses Wilkins were devoted Christian women and were friends of Mrs. Hayes. Bishop Wilson called them "the sisters of Bethany." The chapel of the Hayes-Wilkins Bible School bears the name of Miss Melissa Baker. The Misses Wilkins gave the money for the school, and Miss Melissa Baker completed it and furnished the chapel, including the organ. An addition,

called "Thomas Annex," bears the name of another donor, from the Baltimore Conference. The school was begun in an old Chinese house, and moved into the new buildings in 1898.

The first principal was Mrs. Julia Gaither, who gave fourteen years of her life to the training of Bible women. In 1918, Miss Irene King, of the Missouri Conference, became principal; she was followed by Miss Mary Culler White. In 1922, Miss Nettie Peacock, of the South Georgia Conference, became principal and continued to serve until she was succeeded by Mrs. Julia Wu, in 1927. The school had its largest student body during Mrs. Gaither's administration, reaching seventy-eight at one time. Gradually the educational standards for admission and the course of study had been advanced until under Miss Peacock's leadership it was raised to a junior high school. Graduates of Hayes-Wilkins, after a year of service, are privileged to enter the Bible Teachers' Training School at Nanking. In 1925, the student body numbered thirty. Most of the Bible women of the China mission have had their training in the Hayes-Wilkins Bible School. It has always stood for the highest type of Christian character, as a requisite for service.

***The Bible Teachers' Training School Nanking, China***

The Nanking Bible Teachers' Training School was established to meet a real need. Most of the Missions in China had opened Bible schools as centers of training for women lacking early educational advantages. As the years passed, the Mission schools had graduated groups of young people from the high schools and colleges who wanted training for Christian service. Such young women could not be

expected to take courses prepared for the older uneducated Bible women.

The Nanking Bible Teachers' Training School was founded in 1912 to meet the needs of these more advanced students. It is a union institution enterprised by the Mission Boards of the Northern and Southern Baptists, the Northern and Southern Presbyterians, the Disciples, the Friends, and the Northern and Southern Methodists. The first year the student body had representatives from seven denominations in six provinces. The school has two departments; the lower department is open to those who have had the equivalent of a grammar school education, and the higher department to those who have had the minimum of high school preparation. In 1924, on the twelfth anniversary of the school, it was reported that since its founding one hundred and thirty had received diplomas, one hundred of whom were in active service in eleven provinces. In the early part of 1927, in spite of the disordered political conditions, the enrollment was one hundred and fifteen, more than one-half of whom were in the higher department. The representative on the staff from the Methodist Episcopal Church, South, has been Miss Ruth Brittain, of the North Alabama Conference, who has served for ten years as dean. The school bears the deep impress of her life and character.

The administration of the Nanking Bible Teachers' Training School differs from the other union institutions in which the Woman's Work has a part, there being no board of directors in America. It is controlled by a Board of Managers in China made up of representatives of the various Missions, who are elected on the field. This plan does not make it possible for the Mission

Boards in America to have any part in forming the policies of the school. Miss Mary Culler White served on the Board in China from 1912 to 1927, when Miss Alice Green was elected.

The plant of the Nanking Bible School was gradually developed; it has two dormitories, a splendid administration building, and dining hall. During the upheaval in Nanking in 1927 some of these buildings were destroyed by the soldiers. The school was closed after the taking of Nanking by the Nationalist army in 1927, and no plans have been made yet to reopen it.

In the Nanking Bible Teachers' Training School the main emphasis has been placed on Bible study and personal evangelism. The graduates of the school have been very successful as personal workers, some being outstanding in their ability to win disciples for Christ. There is a demand for the development of additional courses in social evangelism. The graduates of the school serving the Methodist Episcopal Church, South, are eligible to consecration as deaconnesses; in 1924 two of these splendid young women were consecrated by Bishop H. A. Boaz. Three others were consecrated by Bishop W. N. Ainsworth during the session of the 1927 China Annual Conference. The deaconesses in China wear no distinctive dress. They represent the new type of Christian worker in China and will ultimately displace the older Bible women, who have rendered such noble pioneer service.

***Lambuth Training School for Christian Workers Osaka, Japan***

In 1890, the Japan Mission recommended the opening of a school for training Bible women. Mrs. Lambuth, assisted by Miss May Bice (later Mrs. W. A. Davis), gave

her time and strength to the development of this school. This Bible School, founded in 1891, was the forerunner of the Lambuth Training School for Christian Workers.[1] It is, therefore, a school with twenty-seven years of history back of it.

Little is known of the history of the Bible School from its founding in 1891 to 1899. In 1899, Mrs. Lambuth wrote: "The Bible School, so long suspended, is reopened." In the same year Miss Ida M. Worth, of the St. Louis Conference, was appointed to reopen the work. She was principal of the school till 1905 when Miss Maud Bonnell, of the East Oklahoma Conference, was appointed, remaining in charge till her death in 1917. She was succeeded by Miss Annie Belle Williams, of the South Carolina Conference, who, in turn, was succeeded in 1923, when the school was reorganized in Osaka, by Rev. M. Akazawa, of the Japan Methodist Church. In the beginning the Bible School was able to secure the services of the Theological Department faculty members of Kawnsei-Gakuin, thus giving assurance from the beginning of high grade teaching. The Rev. H. O. Saijo, a member of the Japan Conference, was connected with the faculty from 1915 to 1922; he was one of the choicest Christian spirits. Prior to the reorganization of the School, there had been sixty-one graduates, twenty-five of whom were still serving in the employment of the Southern Methodist Mission as pastors' assistants, special Sunday school workers, Bible teachers in mission schools and social-evangelistic workers. At the time of the removal of the school the plant in Kobe consisted of a missionary home, a small

[1]Bonnell, Maud, *The Story of the Years in Japan*, page 14.

school building in which was housed all the classes and the kindergarten, and a dormitory for women, which had been in service many years and had become old and unsanitary. The land was leased property and there was no space whatever for recreation.

The Kindergarten Normal Department, in Hiroshima, which was united with the Lambuth Normal Training School at the time of the reorganization in 1921, has been popularized by Mrs. F. C. McCauley in the *Lady of the Decoration*. The kindergarten work of the Japan Mission was started in 1891 by Miss Nannie B. Gaines, at the request of the principal of one of the government normal schools in Hiroshima. The difficulties encountered would have been overpowering to a less courageous spirit—no room, no money, and no teacher. But Miss Gaines met the situation successfully. With fifty dollars of her own money she built a cheap little building and, having had kindergarten training, she, herself became the teacher. Within a year the school was well established in the confidence of the people in spite of Buddhist activities. In 1895 she opened a Kindergarten Normal Department, conducting it single handed until 1902, when Mrs. F. C. McCauley, of Kentucky, joined her. Mrs. McCauley remained until 1907, when Miss Margaret M. Cook took charge and has continued in this position for the past twenty years. The Kindergarten Normal early acquired a building of its own. The department moved forward steadily, graduating, up to the time of its union with the Lambuth Training School, 164 kindergarten teachers.

It was the pressing needs of both of these schools, each training Christian workers for the Japanese Church, that led to the decision to unite them into one institution

under the name *Lambuth Training School for Christian Workers.* It was decided to locate the school in Osaka, a city of more than 2,000,000 people, which is the great industrial center of Japan, and in which no missionary institution had been established. It is a city offering unexcelled opportunities for the study of social and economic conditions, and also affords marvelous opportunities for field work on the part of the students, there being but 15,000 Christians in that great city. A beautiful building site was secured in the higher residence section, costing approximately $95,000. In April, of the same year, the Kindergarten Normal moved to Osaka, being housed temporarily in a Presbyterian School. The building program began in October, 1922, and was completed the following spring and dedicated in January, 1923. The entire plant, valued at $300,000, includes dormitory facilities for sixty students, rooms for teachers, classrooms, dining hall, small library, music studios and a kindergarten demonstration department. The Rev. M. Akazawa served ably as president until 1927, when he was elected Missionary Secretary by the General Conference of the Japan Methodist Church. He is a graduate of the University of Texas and is called the "John Wesley of Japan." At present Miss Margaret Cook is acting president.

The future plans of the school call for the additional departments of religious education and social service. In 1927, a large opportunity for work in the factories of Osaka was opened to the school. In 1926, the government began to grant government license to the kindergarten graduates. Students are at present being turned away for lack of dormitory facilities. In 1927, there

were 294 living Alumnæ, one hundred and twenty-five of whom were in active Christian service.

***Union Bible Training School Seoul, Korea***

In the Korea Mission, as in other missions, Bible women were used in the beginning; these women had not had opportunities for education. Short-term institutes held year after year served to give limited training to such persons. Later, as there came to be fine young graduates of the various schools volunteering for Christian service, the need was felt for a high-grade training center. In the Centenary program for Korea, there was an urgent request for the establishment of such a school. About this time, the Methodist Episcopal Church, which owned and supported the Louise C. Rothweiler Bible Training School, asked that the Methodist Episcopal Church, South, join them in making this a union Methodist institution. The invitation was accepted, and in 1920 the Woman's Missionary Council assumed a fifty-fifty share, their money being used to provide a heating plant and other essential equipment. In 1921, Miss Lois Tinsley became a member of the faculty in the Department of Sociology and has remained there till the present as a representative of the Southern Methodist Mission.

The school has undergraduate (high school) and graduate departments. The course for undergraduates covers four years of Japanese language, science, and history, in addition to the Biblical studies. The higher course covers three years, with special emphasis upon English. In 1927, there were 40 students enrolled, their ages ranging between twenty and thirty years. It will probably be a number of years before the standards can be sufficiently raised to dispense with the undergraduate

department. The school places much emphasis upon practice work. The students carry on field work in the Churches and in the Union Social-Evangelistic Center, located in the heart of the city. Some time during the course they are required to have a year of practical experience away from the school. The school affords opportunity for self-help in a bakery, where bread and cakes are made which find a ready sale in the city. Thus is the Methodist Episcopal Church, South, in union with the Methodist Episcopal Church, seeking to train leadership for Christian service in Korea.

***Palmore Woman's English Institute Kobe, Japan***

The Palmore Institute is a higher institution providing training for Christian leadership in the commercial world. It has a commercial and and English department; the later has the prerequisite of a high school course. In 1923, when the Lambuth Memorial Training School was moved to Osaka, the property in Kobe was at once developed as an evangelistic center, with special emphasis upon a woman's commercial school. Such a school for women had been a demand for some time, and a substantial beginning has been made in connection with Palmore Institute, a school for men. During the great World War, women in large numbers began to take their place in the industrial and business world, but found themselves unprepared ethically and technically. Kobe has had the only government commercial school for women in the Empire of Japan. This school can accommodate five hundred, and yet hundreds are turned away each year. It was a splendid opportunity for the Church to give to women not only technical training but also distinctly Christian preparation. In the very first year more than one hun-

dred were enrolled in the Palmore Woman's English Institute. In 1927, the number had increased to almost two hundred, and the school was practically self-supporting. Eleven different nationalities are represented in the student body at the present time. The work from the beginning has been directed by Miss Charlie Holland and Miss Myra P. Anderson.

This commercial school in Kobe is housed in the unsanitary quarters that were left vacant by the Lambuth Training School. The 1927 Week of Prayer offering was for this institution, but the amount was not adequate to provide a much-needed new plant. It is one of the training centers that must look to the future for its equipment.

### Chairs of Bible, State Schools

***Departments of Bible, State Universities***

There are two ways of reaching and holding the college young people of the Church for the cause of Christ; one by establishing Church colleges; another by planting dormitories, or hostels, for Methodist students attending state schools, and, when possible, supporting chairs of the English Bible in these schools. The second method has been the far-reaching policy of the Woman's Work.

Mrs. L. P. Smith and Mrs. L. H. Potts, of the North Texas Conference, were pioneers in this field. As early as 1904, when members of the Woman's Board of Home Missions, they urged the Board to adopt a policy of building dormitories at State schools; it was their desire to erect one at Denton, Tex., in connection with the College of Industrial Arts. Later permission was given to the North Texas Conference to undertake this as a

special. After heroic afforts they completed a $50,000 dormitory, which provided accommodations for fifty students. Mrs. L. B. Carroll was placed in charge of this dormitory, which was later given the name Smith-Carroll Hall. Since its erection nine hundred students have had the blessing of a Christian home within its walls. In 1920, the building was presented, free from debt and self-supporting, to the Woman's Missionary Council.

The second step was taken in this development of the work at Denton, in 1916, when Miss Helen Stafford was placed in the dormitory as Bible teacher. The next year she was given a chair in the college, the Bible courses being accepted as electives with full college credit. Miss Stafford was succeeded, in 1922, by Miss Martha Nutt, who served until 1923, when Miss McQueen Weir, who still holds the chair, was elected. Six units of work in Bible are offered and a department in the College Library has been provided for students taking these courses. In 1927, this experiment in Denton, Tex., had become an assured success and as a result the Centenary Askings for the Home Department included a sum sufficient to make possible dormitories in other State school centers.

There was a second opening, in 1921, when the faculty of the State University of Oklahoma, Norman, Okla., sent a request for a Bible teacher. In response, the Council appointed Miss Mary De Bardeleben to this work; later Agnes Moore Hall was built. The courses offered by Miss De Bardeleben are given credit in several of the Schools of the University.

The third opportunity was presented at William and Mary College, Williamsburg, Va., in 1923. This college

has approximately one thousand students in the winter session and two thousand in the summer, three hundred and fifty of whom are Methodists. The Virginia Conference Woman's Missionary Society was active in establishing a Bible chair, giving $300 as a *special* toward the salary of the teacher. Miss Louise Hatcher and later Miss Olive W. Downing were appointed Bible teachers. They gave, in the beginning, two courses of three hours each; later eleven courses were offered all receiving credit as electives in the College. The women of the Virginia Conference, with the consent of the Council, have built *Brown Hall* as a Methodist dormitory; the first east of the Mississippi.

In 1924, the State Board of Education in Oklahoma granted to teacher's colleges in the State the right to foster departments of religious education. The Southeastern State Teachers' College at Durant sought to take advantage of this. As a result Miss Oscie Sanders and later Miss Lena Noll were appointed to the Bible chair of this institution. Full credit is given for all the work of the department.

The fifth opening came in 1926, at Columbia, Mo., in connection with the State University. Centenary funds, supplemented by money raised in the State, built *Hendrix Hall*, a beautiful Methodist dormitory. The Woman's Work has assumed the support of the chair of Church history in the Bible College, which is affiliated with the University. These courses are given University credit.

The policy of supporting chairs of Bible at State schools and of building Methodist dormitories is now an established home mission policy. It was entered into rather conservatively at first but experience has brought

assurance. The dormitories in every case have been self-supporting and the attitude of State schools friendly. The Bible teachers have a large place in student activities and work in close coöperation with the pastors of college Methodist Churches.

In these various ways which have been decribed the women of Southern Methodism are seeking to train women around the world for Christian leadership. By so doing a sisterhood in Christian service is being established. Christian ideals are being wrought into the character of women and a Christian League of Nations, stronger than any political league, will thereby one day bring the world to a knowledge of Jesus Christ.

## CHAPTER V

## ACHIEVEMENTS IN THE FIELD OF SECONDARY EDUCATION

### Junior and Senior High Schools

The training of leaders, in colleges, normal schools, and Bible training schools is essential in every mission field at home or abroad. Such training, however, is always, relatively speaking, the privilege of the few, even in the West. Therefore it is in the fields of secondary and elementary education that the largest numbers can be reached and broad foundations laid. In countries where the masses of the people cannot read and write, the graduate of a high school has an untold opportunity for service and leadership. The work that has been done by the organized forces of the women of the Methodist Episcopal Church, South, in providing high schools where Christian ideals may be implanted is most important.

### Secondary Education in China

*McTyeire School Shanghai, China*

From the very beginning of his work, Young J. Allen stood for the Christian education of the high-class Chinese. When he founded the Anglo-Chinese School for Boys in Shanghai, he had in mind also a companion school for girls. Miss Laura Askew Haygood, an experienced high school teacher of Atlanta, Ga., who went to China in 1884, shared this same ideal, founding McTyeire School in 1893. She served as principal until

her death in 1900, when she was succeeded by Miss Helen Richardson, of St. Louis, Mo., who served for seventeen years. The foundations of McTyeire were established by these three missionaries. The school was named for Bishop McTyeire. It opened in 1892 with seven students. In 1927, 321 were enrolled in the high school department, 300 of whom were boarders. Four hundred and eighty-three pupils were in the two primary schools, located in different parts of Shanghai.

McTyeire School is situated in the best residential section of Shanghai. This beautiful property, including nine acres of land, was secured by Miss Helen Richardson in 1916. The school had completely outgrown its quarters in the French Concession, and that section, owing to the expansion of the business area, had become unsuitable for a boarding school; the patrons urged a change of location. The property, representing an original investment of $22,500 had become so valuable that it could be made to finance a new development for the school. The newly purchased property had upon it a twenty-five room semi-Chinese building which was easily adapted to high school work. There was also an exceptionally large garage which was transformed into a science laboratory. A missionary home was built and, under the administration of Miss Martha E. Pyle (1919-20), Clopton-Lambuth Hall was erected. This is a beautiful dormitory, which cost $165,000 and accommodates 400 girls. The Alumnæ Association later built a splendid gymansium. Two-thirds of the original property in the French Concession was sold to the General Department of the Board of Missions as a site for the Moore Memorial Institutional Church; the rest was retained for one of the McTyeire primary schools.

McTyeire School has a faculty of thirty Chinese and ten missionary and contract teachers. From the beginning, full fees have been paid for board and tuition. With the exception of missionaries' salaries this school has been self-supporting for a number of years. McTyeire has always stood for thorough work, therefore its graduates have not had difficulty in entering American colleges. In 1914, women were permitted to participate in the benefits of the Boxer Indemnity Fund. That year McTyeire students won seven of the ten scholarships available for women The students have a self-government association, a Young Woman's Christian Association, and a Church of their own, the Laura Haygood Memorial, to which regular appointments are made. The students hold all the Church offices and direct its affairs. The School has been outstanding in its strong Department of Music. McTyeire students excel in English, on which emphasis is placed throughout the entire course. The students carry on a large amount of social service work. There is an industrial village not far from the school that affords splendid opportunity for such activity.

The graduates of McTyeire are to be found everywhere in China. Some have become doctors, some are teachers, others have entered the business world, and many who have established Christian homes are rendering voluntary service in lines of Christian activity. Mrs. J. U. Taiang, treasurer of the China Conference Woman's Missionary Society, is a graduate of McTyeire.

Miss Sallie Lou McKinnon of Maxton, N. C., is at present the principal of McTyeire. Under her leadership, the school is adjusting its course to the new educational demands and is keeping its influence and favor

with the Chinese people. During the present revolution, its work has not been interrupted. In fact, it has accepted students of other schools which were of necessity closed and had the added advantage of an enlarged faculty, owing to the refugee missionaries from interior stations. The vision of Young J. Allen and Miss Laura Haygood is still being fulfilled; it means much to a Chinese girl just to be a graduate of McTyeire.

***Virginia School Huchow, China***

Virginia School, Huchow, China, was opened in 1901, eight years after McTyeire, in response to a great need in an unoccupied territory in the northeast corner of the Chekiang Province. Huchow, the silk center of China, is a city of 250,000; it is still without railroad connection, being reached only by canal boat. Huchow is a substantial old conservative city with many prominent and influential families. It is called *the interior* of the China Mission. Virginia School has recently observed its twenty-fifth anniversary. It's student body increased from seven in 1901 to three hundred and thirty-one in 1926, one-half of this number live in Huchow. It has two primary schools in the city of Huchow and a number of affiliated country schools. In 1901, Bishop Wilson appointed Miss Lochie Rankin and Miss Ella Rue Coffey to open the work in Huchow. Two years later Miss Mildred B. Bomar took charge. Under her direction the first building was erected, and the school was firmly founded in the confidence of the people. Later Miss Clara Steger became principal, remaining at its head until 1921, when Miss Sue Stanford was appointed. In 1927, a Chinese woman was elected principal.

The present plant consists of the Tennessee Home, the residence of the missionaries, a gift of a Tennessee

woman; the Ivey Home, named for Mrs. William Ivey, of Lynchburg, Va., and a gift of the Virginia Conference, now serving as a dormitory for students; a science building, erected for a Bible woman's home and later remodeled for its present purpose; a new administration and classroom building, provided for by Centenary funds.

The Virginia School has always stood for the highest Christian ideals, as well as sound scholarship. Because of their excellent attainments, the Chinese government has granted scholarships to students of Virginia School for study in the United States. Others of its graduates have also studied abroad, and some have taken their college work at Ginling. Many are engaged in educational and Christian work. Virginia School has in recent years put special emphasis upon its Chinese department. It has always offered an excellent course in music. It is one of the best high schools of the Southern Methodist Church in China, making a large contribution to Christian leadership. Mrs K. T. Yang, the first president of the China Conference Woman's Missionary Society, was a graduate of Virginia School.

***Atkinson Academy Soochow, China***

Atkinson Academy is the only high school, exclusively for boys, maintained by the Woman's Missionary Council. This school is the outgrowth of the West Soochow Anglo-Chinese day schools. These schools were founded by Miss Virginia Atkinson and were the beginning of the work in West Soochow. At first, because these schools reached only the poorer classes, the boys were familiarly called "Miss Atkinson's ragamuffins." No tuition was charged. At about twelve years of age the boys stopped school to learn a trade. This was before the Boxer Rebellion, when Western

education, taught by foreigners, was not highly esteemed. In this first school the children "bayed" (studied aloud) the old Chinese classics. Gradually, English and other branches were added as higher courses, and boys remained for a longer time in the schools. In the course of time, these three day schools were correlated, the McKendree School becoming the Lower Primary, the Waco District School, the Higher Primary, and the Galloway School the High School Department. Thus was laid the foundation of Atkinson Academy, which is a high school of twelve grades and one of the preparatory schools for Soochow University. Until 1922, the school was conducted in old Chinese houses. The alumni and patrons had given a splendid lot and, at that time, the first school building was erected with a $10,000 Centenary fund. At the request of the alumni the name of the school was changed to *Atkinson Academy*. The Chinese characters for Atkinson mean "Golden Voice of Progress." Atkinson Academy is a day school having in (1926) a student body of two hundred and fifty and sixteen Chinese teachers. Miss Virginia Atkinson laid the foundation for this school, but Miss Mary Tarrant has been, as principal, its efficient leader for many years.

Atkinson Academy has made a remarkable contribution to the Christian cause in China. It was, in reality, the foundation of the West Soochow Church, one of the strongest of the Methodist Episcopal Church, South. The Chinese have had a large part in the development of the school and feel that it is their own. The alumni of the school occupy positions of responsibility in business and religious circles. One of the former teachers is presiding elder of the Soochow District. Another is

Sunday school field secretary for the Mission and head of the Publication Department of the Young Men's Christian Association. This school, as much as anything in China, represents the thinking and planning of Miss Virginia Atkinson.

***Davidson Girls' School, Soochow, China***

Davidson Girls' School, one of our finest Junior High Schools, is also located in a good residential section of West Soochow. It is a development of the Sallie V. Stewart Day School, which was founded by Miss Atkinson in an old Chinese house. The Davidson School kindergarten bears the name Sallie V. Stewart. Davidson School received its name from Mrs. A. B. Davidson, of the Baltimore Conference, one of the pioneer managers appointed in Atlanta (1878). The building was at first the home of the Davidson Memorial Bible School, located in East Soochow and conducted by Mrs. Julia Gaither. Later the building was moved to West Soochow and used for the Davidson Girls' School.

The home in which the teachers of the Davidson School live is the old *Louise Home*, the first missionary home built for Miss Lochie Rankin at Nantsiang, soon after her arrival on the field. It was taken down and rebuilt in West Soochow. After fifty years it still serves, although there is need of a worthy successor.

Davidson Girls' School has had strong leadership through the years. Miss Virginia Atkinson was succeeded by Miss Louise Robinson, of the North Alabama Conference, and Miss Robinson by Miss Olive Lipscomb. In 1924, Miss Lillian Knobles, of the Mississippi Conference, took charge with Mrs. J. U. Tsiang as co-principal. In 1925, Mrs. Tsiang became principal. Mrs.

Tsiang has the honor of being the first Chinese woman in Southern Methodism to be made principal of a large boarding school. She is the president of the China Conference Woman's Missionary Society. Several years ago, when treasurer of her Conference Society, she visited America and took her seat in the Woman's Missionary Council as a delegate. She is a most interesting and forceful personality. In the great world sisterhood of service Mrs. Tsiang will always be numbered among the first members.

Davidson Girls' School, begun as a humble charity school, has now as its patrons the best families in Soochow, who are able and willing to pay for the education of their daughters. Its student body numbers 220. The graduates enter the Laura Haygood Normal, the Nanking Bible Teachers' Training School, and Ginling College, and many take their places in the Christian working force of China.

***Susan B. Wilson School, Sungkiang, China***

The Susan B. Wilson School is located at Sungkiang, only two hours' ride by train from Shanghai. Sungkiang is on the main road connecting Shanghai and Hangchow, and is an interesting old city of 100,000 people. Just outside of the city is the shrine of Fredrick Ward, who, with Charles Gordon, helped in leading the Manchu forces against the Boxers in 1900. Need was felt for a boarding school for girls of Christian families who could not afford to send their children to Shanghai; therefore the Susan B. Wilson school was opened, in 1903, by Miss Alice G. Waters. The school was opened in a rented building, but the Baltimore Conference, in 1907, furnished funds to erect a building in memory of Susan Bond Wilson, the wife of Bishop Wil-

son. From time to time improvements have been made, and the latest addition to the plant was a beautiful kindergarten building, the joint gift of Mrs. George Deering, of Louisville, Ky., and Miss Sallie Rushing, of Memphis. It is known as the Deering-Rushing Kindergarten

The Susan Bond Wilson School is a junior high school, with a student body of 165, sixty-three of whom are boarders. It has had but two principals—Miss Alice G. Waters, of Kentucy, and Miss Nelle D. Drake, of Mississippi. The school stands for A-grade work. Its students maintain high standards and find their way into the higher schools and into Christian leadership. In the spring of 1927 Miss Mau Tau Sing became principal. She is an able leader who for years has been a member of the faculty.

Susan B. Wilson numbers among her alumni Mrs. Wu, the Vice President of the China Woman's Missionary Society. There is no more worthy member of the missionary sisterhood than Mrs. Wu. She was Miss Wu Chi Sau, the daughter of the Chinese official who, at the time of the Boxer Rebellion, changed the telegram sent to the officials of the Yangtse Valley by the Empress Dowager from "Destroy the foreigners" to "Protect the foreigners." He was executed for this daring act. Miss Wu was a teacher at Susan B. Wilson before her marriage to Mr. Wu. She was the means of winning her husband to Christ. She suffered a terrible tragedy when her beautiful baby boy was killed while she was attending a Centenary meeting. Mrs. Wu's husband is an official in Hangchow, where they now live. She is a devout woman, has a home which radiates Christ,

and is one of the leading spirits in the organized woman's missionary work.

## Secondary Education in Korea

*Holston Institute*
*Songdo, Korea*

Holston Institute is the first girls' school ever established in the city of Songdo, Korea. It was founded December 19, 1905, at the close of the Russo-Japanese war. Songdo is the former capital of Korea and an aristocratic, conservative city. Holston Institute was opened with 14 girls. In 1925, there were 1,087 pupils; 170 were in the High School Department, 620 in the Primary School, and 297 in the kindergarten. This is the largest girls school conducted by the Methodist Episcopal Church, South, in any mission field. It is a development of twenty years and practically the work of two missionaries—Miss Ellasue Wagner, of the Holston Conference, and Miss Lillian E. Nichols, of the Florida Conference. Missionary work certainly demonstrates the truth of the old adage: "Every institution is the lengthened shadow of a man."

Holston Institute was begun as a Korean enterprise. Some Christian Koreans proposed to raise the salary of a Korean teacher if the missionaries would direct the school. The challenge was accepted, and Miss Arrena Carroll, assisted by Miss Ellasue Wagner, both eager for such an opportunity, opened the school in a conventional Korean house (24x8 feet). For three years this house served as dormitory, dining hall, and classrooms for twenty-six girls. Then the Holston Conference, assisted by Mr. Staley, of Bristol, Tenn., who had seen the work first hand, furnished the money for the first building. The chapel bears the name of Pauline

Hull Staley and the library that of Mary Waterhouse. In 1917, a primary building was added to the plant and later, when the Japanese government forbade religious teaching in school buildings, the Wightman-Humbert Chapel was erected by the women of the South Carolina Conference, as a memorial to two of their pioneers. In 1924, a kindergarten and music building was furnished with Centenary funds. The property of the school is valued at $100,000. Holston Institute has a comparatively small number of boarders, there being (in 1926) only eighty-one. In this it differs from the large schools in other mission fields. The school constantly turns away students who desire enrollment.

Holston Institute students are known everywhere in Korea. Many of the graduates are successful teachers. In fact, Holston has been a teacher-training center, although not allowed by the Japanese government to become a recognized normal school. The graduating class of the high school (in 1925) consisted of thirty-three, ten of whom entered either government normal schools or Ewha College, for further training. Holston is registered under Japanese law and meets government requirements.

This school has always made its full contribution to Christian leadership. Service has been kept before the students as a goal. Miss Wagner, in her report in 1913, expressed this ideal as follows: "Constant effort is being made to bring all the students to realize that our Church does not give educational opportunity for the sake of education, *per se*, but that our chief aim is to train young women who may become workmen of the Master that need not to be ashamed."

*Carolina Institute*
*Seoul, Korea*

Carolina Institute is the oldest girls' school of the Woman's Work in Korea. Southern Methodism entered Korea in 1895, and Carolina Institute was founded October 2, 1898. Mrs. Josephine P. Campbell was its founder; she opened school with eight little girls. To-day it is a fully developed junior high school having six years of preparatory and four years of middle school work. It conducts a branch primary school. Carolina Institute's 742 students represent the best classes in Korea.

It was begun in a six-room cottage built by Mrs. Josephine Campbell, but it now has a beautiful property on a commanding site overlooking the city. The plant consists of a primary school building, a Korean style dormitory, and the Josephine Campbell middle school building, which was provided with the 1925 Week of Prayer offering. This school is fully recognized under Japanese law.

Of the twenty-eight graduates in 1925, eight entered the preparatory department of Ewha College, two the Kindergarten Normal of the same school, five went to Japan for further study, eight accepted teaching positions in country schools, and five have established Christian homes. The students in more recent years have engaged in athletics, and have twice won the loving cup in tennis tournaments, competing with other mission and government schools. Its situation, its equipment, and the confidence it has won in the hearts of the people help in making possible its largest usefulness in building the Kingdom.

Carolina Institute is the result of the service and devotion of Mrs. J. P. Campbell, Miss Lillian Nichols,

Miss Ida L. Hankins, Miss Bertha Smith, and Miss Hallie Buie, all having served as principals.

*Lucy Cuninggim Girls' School Wonsan, Korea*

No school belonging to the Woman's Work in Korea, or, indeed, in any other mission field has suffered more from an uncertain policy than the Lucy Cuninggim, yet after a quarter of a century it seems to have come into its own. The difficulty has been due to the increasing Japanese population in Wonsan and the shifting character and poverty of its people. The Canadian Presbyterians and the Methodist Episcopal Church have both had work in this area. Further difficulty has been due to a growing desire of the Mission and of the Woman's Missionary Council to make the Lucy Cuninggim the basis of an industrial school which should serve the entire Mission, not duplicating the work at Holston and Carolina Institutes. Great as is the recognized need of industrial education in Korea, there has been no missionary available, to pioneer in such work. Lucy Cuninggim is to-day a ten-grade junior high school, recognized as such by the Japanese government; it has a student body of 548 pupils.

Lucy Cuninggim School was founded in 1900 by Miss Arrena Carroll and Miss Mary Knowles, of South Georgia. The property was purchased from the Methodist Episcopal Church at the time of their withdrawal from Wonsan. The North Carolina Conference Society erected the first building, naming it for Mrs. Lucy H. Cuninggim, a dearly beloved pioneer. At that time there was no railroad connection with Seoul, and these workers were carried across the entire country in sedan chairs. The school had a natural development, outgrowing its quarters. In time the section of the city in which

it was located changed materially. A new property was purchased on a comanding site overlooking the bay. Up to this time Miss Mamie Meyers, of the South Georgia Conference, had been principal, and her Conference gave money for the erection of a building. In 1918, the South Georgia Conference added a primary building, naming it the *Frances Hitch Primary*. In 1926, the North Carolina Conference completely remodeled the building formerly erected by the South Georgia Conference at a cost of $10,000. Miss Bessie Oliver, of the South Georgia Conference, is now principal. Thus South Georgia and North Carolina seem to have linked hands in the development of this school.

*Self-help* has been a distinct feature of Lucy Cuninggim School. In 1916, when Miss Bennett and Miss Head visited Korea, they purchased a large mulberry grove making seri-culture a feature of the school work. Although the school is not now industrial in the strict sense of the word, yet the *self-help* feature is still stressed.

### Secondary Education in Brazil

***Collegio Isabella Hendrix, Bello Horizonte, Brazil***

As already stated, there are three junior high schools in Brazil correlated with the three training centers. By this system Collegio Isabella Hendrix, Bello Horizonte, prepares pupils to enter Collegio Bennett, Rio de Janeiro. Bello Horizonte is situated about two hundred miles from Rio. Collegio Isabella Hendrix is one of the best developed of the three regional boarding schools, offering a course of nine grades.

Bello Horizonte means *beautiful horizon* and is the capital of the state of Minas Geraes. It is one of the few cities of the world that was planned before the work

of building began. In the beginning, its population did not fit its spacious proportions. The authorities were liberal in inviting people to become residents of the city, assisting in its development. Through the Brazilian pastor of the Methodist Church an entire city block was offered for the mission. Half of this property was given to Woman's Work for the development of a school for girls. In 1903, when this offer was made, Bishop E. R. Hendrix was in charge of that field. Appreciating this extraordinary opportunity, he appointed Miss Martha Watts to Bello Horizonte. There being no building on the lot, in 1904, she opened a school in a rented house with only five pupils. The Woman's Board of Foreign Missions had appropriated $15,000 for a school in Brazil, to bear the name Isabella Hendrix in honor of the mother of Bishop Hendrix. This money was later directed to the new school at Bello Horizonte. Miss Blanche E. Howell became associated with Miss Watts in the development of the school. When Miss Watts retired, for health reasons, Miss Howell became principal. She was succeeded, in 1914, by Miss Mamie Fenley, and in 1916, Miss Emma Christine took charge. When she came home on furlough (1927) Miss Lela Putnam became principal.

When Miss Watts opened the Isabella Hendrix, education in the state of Minas Geraes was undeveloped. The coming of a school with American standards of education was a great innovation and attracted considerable attention. More than once, the Secretary of State sought the aid of the pioneer workers in planning the state educational system. The school was popular with the state authorities, yet it suffered much persecution from the Roman Catholics. In spite of this con-

tinued opposition and the rapid development of the public school system, Isabella Hendrix has won the confidence of the influential classes and is regarded to-day as one of the best private schools in Bello Horizonte.

*Collegio Methodista*
*Ribeirao Preto*
*Brazil*

Collegio Methodista is the regional boarding school correlated with O Piracicabano. Ribeirao Preto is the metropolis of the western part of the state of Sao Paulo and is the heart of one of the richest coffee regions. It is a strategic center for Christian work. The school was enterprised by the missionaries and the bishop of the field before the Woman's Board of Foreign Missions had the necessary funds. In fact, they had refused repeatedly to expand the work in Brazil. The first missionary was sent to Ribeirao Preto in 1899. Miss Leonora D. Smith went to this appointment, not having the necessary equipment. According to her testimony she often went hungry because she felt called to put all her own money into the work. This beginning is a sad story, the record of which we would gladly wipe out. Picture a schoolroom with a desk made of the door taken off its hinges and laid on goods boxes with children sitting around it on the floor. Later, when better quarters became possible, all went well until the yellow fever epidemic of 1903. Schools were closed, and the two heroic missionaries, Miss Smith and Miss Bowman, went into the hospitals of the city as nurses, one of them serving as superintendent, even though they were not trained for this profession. The courage and self-abnegation of these servants of God won the hearts of the people of Ribeirao Preto. When the plague ceased, the little school was re-opened and filled to overflowing; friends were everywhere ready to

help. The Collegio Methodista was transferred to better quarters, where it remained till the Council, in 1913, erected its present building at a cost of $22,000. The school was soon overcrowded, but in 1925 a gymnasium was added which helped to relieve the congestion. In 1928, Miss Emma Christine became principal of Collegio Methodista.

The graduates have caught the spirit of service. Some have completed their studies at Collegio Bennett or at O Piracicabano and are serving as teachers and leaders in the work of the Church. Located in a rich state, where the equipment for public schools is of high grade, this school, were it given adequate equipment, could make a vital contribution to the kingdom of God.

***Collegio Americano Porto Alegre, Brazil***

Porto Alegre is a city of 150,000, one of the largest in the state of Rio Grande do Sul. It is located four days' journey by rail or eight by sea from Rio de Janeiro. Collegio Americano, in Porto Alegre, is a regional boarding school of nine grades and is affiliated with Collegio Centenario, at Santa Maria. Collegio Americano is the older of the two institutions in the South Brazil Conference, but Santa Maria is regarded as a very important railroad center, therefore more strategically located for the training center.

The work in the city of Porto Alegre was allocated to the Southern Methodist Church when the plan of comity between the two Methodisms was agreed upon for South America. The Woman's Board of Foreign Missions began work in Porto Alegre in 1900, taking over a small, poorly equipped school of about fifty children. Miss Mary Pescud was placed in charge. Miss Elizabeth Lamb followed Miss Pescud, and Miss Lamb was suc-

ceeded by Miss Eunice Andrew. The present principal is Miss Mary Sue Brown.

For twenty years the school was conducted in rented property. A site was purchased in 1921, with Centenary funds. An administration building was erected, and the house, acquired with the property, was remodeled for a dormitory; later, a small music hall was added.

Collegio Americano offers a junior high school course. Its work has become so outstanding that the educational authorities of the state have asked to use it as a preparatory school for women planning to enter professional schools. The outlook for this school is very bright.

***Collegio Mineiro***
***Juiz de Fora***
***Brazil***
***(1892-1914)***

Collegio Mineiro, Juiz de Fora, Brazil, has a history of twenty successful years. In 1891 Miss Mary Bruce spoke to the Woman's Board in session concerning strategic centers in Brazil and urged the opening of work in Juiz de Fora. This was a city of 21,000 people, which had a Church and a well-established school for boys, Granbery College. The bishop in charge of that field urged the opening of a school for girls, and the result was that in 1892 Miss Bruce and eleven of her pupils were transferred from Rio de Janeiro to Juiz de Fora, and Collegio Mineiro was begun. Its success from the beginning was almost without parallel in the history of our boarding schools. Children from the high-class families were entered, and soon the poorly equipped, rented houses were outgrown.

The school prospered for a number of years under the principalship of Miss Ida Shaffer. In 1913, the enrollment had reached one hundred and thirteen. Because the building did not meet the needs of the school and

because Granbery College was receiving girls, it was decided, in 1914, to discontinue Collegio Mineiro. The property was sold to the General Department of the Board of Missions for the use of Granbery. The Council received, in exchange, property for the enlargement of Collegio Isabella Hendrix, at Bello Horizonte, and also a sum of money which was turned into the fund for the projected school at Rio de Janeiro. Collegio Mineiro was closed, yet its years of efficient service and the consecrated lives of the missionaries have enriched Brazil in manifold ways.

### Secondary Education in Mexico

*Instituto Ingles-Espanol Montery, Mexico*

Instituto Inglés-Español, a coeducational school at Monterrey, Mexico, was organized in 1927 by the union of two schools—Laurens Institute for boys, conducted by the General Work, and Institute Inglés-Eespañol for girls, conducted by the Woman's Work. Miss Dora L. Ingrum, the former principal of the girls' school, is now at the head of this new high school. The boys' department will become a preparatory school for the Union Theological Seminary in Mexico City.

Upon the adjustment of Church properties in Mexico, the Instituto Inglés-Español, founded in 1919, was transferred to the Woman's Work from the Christian Woman's Board of Missions. Miss Dora L. Ingrum and Miss Sarah E. Warne were appointed to the newly acquired school. The school made steady progress, although the building was entirely inadequate. By the third year, the student body had reached one hundred

and eighty and was meeting the approval of the people of Monterrey.

It has been realized for some time that the program of Laurens Institute needed to be straightened; therefore, in the summer of 1927 the two schools were united, thus becoming an experiment of coeducation in Mexico. The school is developing along all lines. The property of the girls' school is now being used for the Centro Cristiano.

### Secondary Education in the United States

***Holding Institute Laredo, Tex.***

Holding Institute, formerly Laredo Seminary, is one of the oldest educational institutions of the Woman's Board of Foreign Missions. At the second meeting of the General Executive Association (1880) an appropriation of $500 was made for work on the Mexican border. The following year Miss Rebecca Toland, of Chapel Hill, Tex., was sent to open a day school in Laredo, Tex. The boarding school was opened in October, 1882, by Miss Annie Williams, also of Chapel Hill. In 1883, Miss Nannie B. Holding, of Kentucky, was appointed principal. The purpose of the establishment of the school was to serve the best Mexican families on both sides of the border and to train teachers. The Woman's Board of Foreign Missions maintained Laredo Seminary until the union of the Boards (in 1910) when it was transferred to the Home Department of the Woman's Work, at which time the name was changed to Holding Institute. Dr. J. M. Skinner, of West Virginia, has been serving as superintendent since 1913. Beginning as a small day school with three Mexican and four American children, it has become a high school

with the preparatory grades. Since 1926 it has been registered with the State Department of Education. In 1926, the enrollment was 250; half of this number were from Mexico.

Miss Nannie Holding gave thirty consecutive years to the development of this school. Dr. Skinner has given fifteen. The marvelous program of this institution is the result of these two consecrated workers. In the years that Miss Holding served, she converted a sand dune into a tropical garden and her influence in the school and in Mexico during three decades cannot be measured. The school started with one small brick building, and during the years of Miss Holding's administration the property was enlarged, other buildings erected, and a real missionary center established.

The Woman's Missionary Council, during the administration of Dr. Skinner, has enlarged the original plant. At present, there is a campus of twenty-six acres, a splendid administration building, two large dormitories, and two smaller ones.

Holding Institute owes its steady growth and large influence in educational and Christian circles to its high ideals and its strong evangelical spirit. It is a thoroughly Christian institution. Approximately two hundred of its students live in the dormitories, making possible a vital Christian influence. The school has a Life Service Band, and has made a vital contribution to Christian leadership among the Mexican people in Texas and in Mexico.

***Brevard Institute***
***Brevard, N. C.***

Brevard Institute, situated in the mountains of Western North Carolina, is the outgrowth of Brevard-Epworth School, a private institution that Rev.

Fitch Taylor had opened in his own home in 1895. Later the Epworth Leagues and Sunday schools of the Western North Carolina Conference aided in the enterprise. Upon the death of Rev. Fitch Taylor, the school was closed for two years. In 1905 it was reopened by the Woman's Board of Home Missions with Prof. E. C. Bishop as superintendent. The Board provided a new school building, but in a short time the school had outgrown its accommodations. Prof. E. E. Bishop was called to Vashti Institute, Thomasville, Ga., and was succeeded by Prof. C. H. Trowbridge, of Harvard University, who served for fifteen years, so developing Brevard Institute that it became accredited by the North Carolina State Department of Education. When Professor Trowbridge took charge there was one building on a small lot, and when he left there were three well-equipped brick buildings, seven cottages, an electric light and manual training plant, and a large eighty-acre farm, equipped with stock and modern machinery, purchased in 1921 with Centenary funds.

In 1926, Prof. O. H. Orr was appointed superintendent, and under his leadership the school has continued to develop. Brevard is now a co-educational school with academic, commercial, domestic art, agricultural, manual training, and music departments. It has sixteen teachers, five of whom are appointees of the Board of Missions, Woman's Work. The student body, in 1926, numbered almost three hundred.

***Ruth Hargrove Institute, Key West, Fla. 1900-1916***

Ruth Hargrove Institute at Key West, Fla., had a remarkable history continuing from 1900 to 1916. Sue Bennett School and Ruth Hargrove Seminary were the first two large

home mission schools. In 1900, the Woman's Home Mission Society had opened a small day school on the island of Key West, where 10,000 Cubans lived. Bishop Candler, after visiting the little island, urged a much larger undertaking. At that time Miss Mary Bruce (Mrs. Alexander) was superintendent of the Cuban work in Florida; she gave a hearty indorsement to the proposed plan and was appointed to pioneer the new undertaking. By 1903 the school had a beautiful building and 250 pupils. In 1912, it had a plant of three buildings: Ruth Hargrove Dormitory, Bruce Hall, and Mattie Wright Kindergarten. The property was valued at $60,000. In 1915, the enrollment had reached 750. The school carried a high school course with a normal department. Miss Emily Reid was principal from 1903 to 1908, when Prof. A. W. Mohn was elected. The school's success was its problem; it never could take care of all the Cuban children who wanted to attend. When the first railroad was brought into Key West, a splendid system of public schools was developed, taking care of the educational work on the island. During the World War the United States government purchased the Ruth Hargrove property for a Marine Hospital. The school was discontinued in 1916, but the name and the values of the school were conserved by establishing the Ruth Hargrove Settlement in the heart of the city to minister especially to the Cuban people working in the cigar factories.

### Secondary Education in Cuba

***Colegio Irene Toland***
***Matanzas, Cuba***

Colegio Irene Toland is the *lengthened shadow* of Miss Rebecca Toland, who gave the in-

stitution twenty-five years of service (1901-26). The school was opened in Santiago by Miss Hattie Carson immediately after the close of the Spanish-American War. It was given the name *Irene Toland* in honor of Dr. Irene Toland, a graduate of the American Medical College of St. Louis, who had lost her life in serving the soldiers. In a short time the school was moved to Matanzas, with Miss Lily Whitman as principal. In 1902, Miss Rebecca Toland, who had given twenty years' service on the Mexican border and in Mexico, was appointed to take charge of the school named in honor of her sister.

The work of Irene Toland School was carried on in three different rented houses before the present location, on a hill, overlooking the bay, was purchased. This plant, including house and grounds, was bought at a cost of $9,000. Later a dormitory was erected, costing $13,000. During the Centenary period, a new school building and additional ground were provided at the cost of $38,000. Irene Toland has a seven-grade primary school and four years of high school; the high school is incorporated in the Government Institute. Its student body is drawn from a number of provinces. The city holds the school in high regard, having voted its principal, Miss Rebecca Toland, a *citizen of Matanzas.*

In 1926, Miss Toland became an emeritus missionary and Miss Clara Chalmers was appointed principal. The school enrolled (in 1926) 141 pupils; forty-eight of this number were in the boarding department.

***Colegio Eliza Bowman Cienfuegos, Cuba***

In 1900, Miss Hattie Carson was transferred from Matanzas to Havana to open the Colegio Eliza Bowman, named in honor of Mrs.

Eliza Bowman, of Texas. Her son, Richard, gave $1,000 toward the founding of this school.

The Eliza Bowman School had seven years of successful work in Havana; upon the recommendation of the missionaries, it was then moved to Cienfuegos.

Immediately a valuable piece of property was purchased, largely the gift of the North Texas and South Georgia Conferences. The school soon enrolled seventy pupils. In 1914, Miss Frances B. Moling became principal and the school was re-organized, having a kindergarten and six grades. In 1919, after the visit of Miss Esther Case, secretary of the Board of Missions, a large piece of property was secured, outside the city limits, looking forward to the re-location of the school. However, in 1921, both pieces of property were sold and a site, including two city blocks of land and a large building, was purchased. The house was remodeled for school purposes, but its capacity has long been outgrown. There is no boarding department and not adequate space for class work. One of the most imperative needs of the Woman's Work is a new building at Cienfuegos. The Colegio Elzia Bowman has two years of high school with government incorporation, and is highly appreciated by the people of the city.

## CHAPTER VI

# ACHIEVEMENTS IN THE FIELD OF ELEMENTARY AND INDUSTRIAL EDUCATION

### Day Schools and Kindergartens

***General Statement***

A survey of the past fifty years reveals the large part that kindergartens and day schools have had in the program of missions. These small centers of work with "just the children" do not make the impression on the average mind that the larger institutions make. Even a student of missions is apt to overlook their significance. The story of what they have accomplished in the extension of the Christian movement has yet to be written.

Kindergartens and day schools have had a twofold purpose. They have furnished methods of approach to non-Christian groups and given access to closed homes. They have aided Christian communities in providing for the education of their little ones, serving as an adjunct to the growing Christian churches.

Bishop Wilson, visiting the China field (in 1887), wrote regarding these day schools: "Every child brought into your schools opens the way into a household, first for the ladies and then for our preachers, and secures the attendance of some or all the members of the family upon the ministry of our missionaries. The schools cluster around the churches, and in some places the children are frequently gathered into them for prayers. On Sunday all the schools unite at the church for the Sunday school. It is impossible to calculate the effect such

work must have in the course of years. Certainly it is the most wisely planned and effective method of work I have known."

Many of these small day schools and kindergartens have developed into higher institutions. They have been the little acorns from which the great oaks have grown. The connection between Mrs. J. W. Lambuth's little day school in Shanghai and the influential McTyeire School should always be remembered. There is also a vital connection between the day schools of West Soochow, founded by Miss Virginia Atkinson, and the Davidson Girl's School, also Atkinson Academy. However, kindergartens and day schools on mission fields serve a far greater purpose than as foundations for larger educational enterprises; they are evangelizing and Christianizing agencies.

***Day Schools and Kindergartens in China***

Leaving out of consideration the kindergartens and day schools affiliated with higher educational institutions or evangelistic centers, the Woman's Missionary Council is investing approximately $10,000 annually in unaffiliated kindergartens and day schools in China. Most of these kindergartens and day schools, especially those in country places, are under the supervision of itinerating evangelistic workers. As they go from place to place visiting in the homes and aiding in the work of the Church, they supervise the rural or village school, encouraging its teacher and pupils.

A number of missionaries in China have given much time and attention to the development and supervision of these schools: Miss Lochie Rankin, Miss Dora Rankin, Miss Virginia Atkinson, Miss Alice G. Waters, Miss Mary Culler White, Miss Maggie J. Rogers, Miss Leila

M. Bliler, Miss Mildred B. Bomar, Miss Alice Green, and Miss Ida Anderson.

Many of these schools have been supported as *specials* by individuals and groups in the United States. The following are some of the names that have been given to these schools: Blanche Fentress and Bennettsville, Huchow; Eslick-Hutsun, Humbert, Changchow; Faith Johnson and Theodosia Wales, Changshu; Reavis, Bakmau, Sallie V. Stweart, Soochow; Mary Virginia Nabors, Wusih; James and Lucy Fant, Front Royal; Allene Barcroft, Sungkiang. There are many others; it is not possible to mention them all, but they represent the love and loyalty of those who have been devoted to this special form of service.

It is impossible to estimate the value of such schools in a country like China, with no adequate provision for the education of its children. The three or four years children spend in these little schools are, for many of them, a *liberal education*. The native teachers, trained in the junior and senior high schools and Laura Haygood Normal, often become leaders in these communities. Great attention has been given to Bible teaching and the development of the spiritual life of the children. Music and games have brought joy and gladness into their lives. Parent-teachers' associations, usually called *mothers' meetings*, have become a connecting link between the school and the home. Such large possibilities lie within these schools that investigations are being made and plans set on foot to provide educational supervision and to correlate them with the Laura Haygood Normal School.

Some of these day schools have grown to be outstanding institutions. The two in Changchow deserve

special mention. Humbert School was for for many years under Miss Ida Anderson's supervision, and the North Gate School represents the work of Miss Ella D. Leverett. These schools have seven grades and serve as feeders for the high schools of the Mission. The North Gate School was given a splendid new plant by the Centenary.

***Day Schools and Kindergartens in Korea***

Perhaps in no other field have the kindergarten and day school meant so much as in Korea, where the Woman's Missionary Council is investing $15,000 annually in this work. *Kuelpang* is the distinctive name which the Koreans have given to the smallest of these schools. Usually they are little one-teacher schools, related closely to the country Church. The patrons pay one-half the expense and the Mission the other half. They are the bright spots of the rural villages. In many of the county seats there are larger day schools that have had a steady development and which have been under the close supervision of educational and evangelistic workers. Five of these, to which Miss Carrie Una Jackson has for many years given close supervision, are in the Choon Chun District; similar schools in the Wonsan District have been supervised by Miss Kate Cooper.

Miss Bertha A. Smith sets forth clearly the advantages which the children of Korea receive from the kindergarten and day school: "In Korea, custom requires children to sit quietly in the presence of grown people. If they move at all it must be in the most deliberate and dignified manner. Not even in the yard do the children find a place to play. This is a court, either bare or planted in vegetables. All the rooms open out upon it,

and noise made here penetrates the entire house. There are few games children can play in these yards without being criticized by elders. Sometimes all the grown people go away and leave the children to keep house. Then they dare to bring some of their street playmates within the gate. Usually the unsympathetic, if not hostile, attitude of the grown people is sufficient to quench their interest in play. As a rule the children do not play the few games they know, but aimlessly wander about."[1]

Another Korean worker writes that as yet no special restrictions have been placed on the kindergartens by the Japanese authorities. Kindergartens in that country present the greatest opportunities for Christian social service.

***Kindergartens in Japan***

The largest field for kindergarten work is in Japan. The Hiroshima Girls' School has the only mission day school of primary grade. Ninety-eight per cent of Japan's children are in the public schools. The Japanese government appreciates the kindergarten and wherever possible has incorporated it into its public school system. As yet, because of lack of teachers, the kindergarten is the privilege of the few. The influence of the child in the Japanese home is such that the Christian kindergarten is regarded as one of the greatest agencies for advancing the cause of Christ. This open door of opportunity influences the Woman's Missionary Council to contribute $11,000 annually to the support of twenty-eight kindergartens located around the Inland Sea, from Osaka to Shimonoseki. If funds were avail-

[1] *Missionary Voice*, June, 1920, pages 184-85.

able there could be twice that number. By this means at least one thousand little children are learning the story of Jesus.

The kindergarten in Japan is an independent institution with a *distinctive character;* it is unrelated to other educational processes. Often the kindergarten is beautifully housed and has a national reputation, worthy of visits from tourists. It is said of the kindergartens in Japan that they are like "the stone that the builders rejected." They are a vital evangelizing force; hundreds of homes have been won for Christ through kindergarten children. Usually there is a mother's and father's association affiliated with the kindergarten and *graduate clubs* are formed, perpetuating its influence even after the child enters the public school. The kindergarten seems to belong particularly to the Japanese child; he is so wonderfully adapted to it. Dressed in his little gay colored clothes, he makes it the most fascinating place, even for the adult. There are twelve thousand children enrolled in the kindergartens of Japan.

A fascinating story has been told by Mrs. F. C. McCauley[1] (the Lady of the Decoration), illustrating the influence that a child may have upon a home: "Christmas in the kindergarten was a time when 'peace on earth, good will to men' had a new and deeper meaning. Many of the children were experiencing for the first time the joy of unselfish giving and the happiness of all that Christmas means. To see a child's soul awake to the thrill of the Christmas story and to see how that story holds and fascinates is an experience that makes all the hard places and the difficult things worth while.

[1] *Go Forward*, June, 1905, page 20.

A rosy-cheeked, bright-eyed boy, six years old, belonging to a family of rank, was having the first Christmas of his life. From the beginning of the preparation of new songs and presents for the fathers and mothers, made by the children, this boy's interest was unabated. The whole meaning did not seem to dawn upon him till after Christmas Day exercises in the kindergarten. During the games, songs, and distribution of presents, he was perfectly quiet, seemingly overcome with the splendor of it all. Then he rushed home and shouted as he entered the door: 'Mother, mother, make a feast, a big one, a birthday feast.' His mother asked for whom she should make a feast, it being customary to celebrate birthdays by great feasts, especially for boys. At the hesitation of his mother, the boy opened wide his eyes and said: 'Why, mother, it is Christ's birthday, and we must get busy and make a feast.' Boys usually rule the home in Japan; so a feast was spread, and with much joy and pleasure the little boy paid his first Christmas tribute to the Babe in Bethlehem."

***Day Schools and Kindergartens in Latin America***

Day schools and kindergartens do not figure as largely in the missionary program of Latin America as in the Orient. Little effort has been made to train native kindergarten workers. There is a department in Colegio Roberts, Saltillo, Mexico, where kindergarten teachers are being trained. Formerly there was such a department in Piracicaba, Brazil; this, however, has been discontinued.

Most of the boarding schools in Latin America have a large number of day pupils in their primary grades. Eliza Bowman School, in Cuba, is an important day school. In Brazil it is the policy of the native churches to

foster the parochial schools. The Woman's Missionary Society of Brazil also gives large support to day schools. The only day schools supported by the Woman's Missionary Council are in Porto Alegre and in Rio de Janeiro. In Porto Alegre there is a day school in connection with the Institutional Church, in a very needy portion of the city. It has an enrollment of two hundred pupils. In the city of Rio de Janeiro the Board of Missions, Woman's Work, gives support to five day schools. They enroll nine hundred children and are affiliated with Collegio Bennett. The largest of these schools is a part of the People's Central Institute, an Institutional Church in the heart of Rio de Janeiro. The school's enrollment numbers more than two hundred. In 1925, Villa Isabel was given a new building, which is used for the day school, night classes, a Sunday school, and social occasions.

The only day school supported by the Council in Mexico is at Saltillo. It is located near Colegio Roberts and is supervised by the Normal Department of that school.

*Schools for Cubans and Orientals in the United States*

The day schools for Cubans and Italians in Ybor City, for Cubans in West Tampa, and for Japanese on the Pacific Coast were begun in the earliest years of home mission activity. The schools for Cubans will always be associated with the names of Miss Bruce (Mrs. Alexander), who first served in Brazil and later gave herself unstintedly to the Cubans of Florida, and Mrs. Rosa and Miss Emelina Valdes, who gave twenty years of devoted service in West Tampa. The Ybor City school, opened in 1894, was named for Mrs. Eliza Wolff, of St. Louis, who made

it financially possible. The West Tampa school was opened the next year. These schools were for the children of Cubans who worked in the cigar factories. Gradually they developed social programs to meet community needs, till they finally became social-evangelistic centers, retaining their names.

Since its founding, the Mary Helm Hall, at Alameda, Cal., has been a social evangelistic center among the Japanese. At their request it was called Mary Helm Hall. It is now a part of the program of the Japanese Churches. The Japanese kindergarten has always been the main feature of this center. This work among the Japanese was supervised first by Dr. C. F. Reid (1903-1910) and then by Mr. and Mrs. William Acton.

### Elementary Boarding Schools

***General Statement***

Elementary education on the mission field is by no means limited to kindergartens and small day schools of three or four grades. Some of the most influential work is being done by schools having seven or eight grades. When these are *boarding* schools so that the pupils live under the influence of their teachers, in Christian school homes, they furnish the finest type of missionary service. Schools of this type are doing splendid work in Mexico. Possibly we have not appreciated, as we should, the services rendered by some missionaries, especially in Latin America, who have lived in dormitories with little children, eating at the tables with them, caring for them in illness, and helping them with all their other childhood needs. Such schools are great *mother hearts* as well as educational institutions of high standard. There were two such splendid schools in Mexico that passed

into the hands of other Boards in the territorial adjustments of 1914; the Colegio Inglés, at San Luis Potosi, which is still being conducted by the Disciples, and Instituto Colon in Guadalajara, which is owned by the Congregationalists.

***Colegio Palmore Chihuahua, Mexico***

One of the leading educators of Mexico gave the commencement address to the graduates of Colegio Palmore in 1924, in which he said: "We, the educators of Mexico, in our attempt to avoid fanaticism, have swung too far to the other extreme and made our education unreligious. Now we recognize our mistake and are beginning to see that the only true education, that which forms fine and honorable character, is that which has a religious basis. We have seen in the lives of the students of Colegio Palmore the demonstration of the fact that the education for which this school stands has for its basis not fanaticism of any sort but true religion." In 1910, the governor of the State of Chihuahua said that he had followed the young people of the Palmore School as they had gone out into the business world and that it gave him pleasure to say that they were trustworthy, good citizens and good home makers. In the Palmore they had developed characters that lift up a life and build up a nation and that he wished it to be known that if the school needed a friend, he was ready to respond.[1]

It takes years of patient, faithful building for an institution to win such approval. It does not come without cost. Colegio Palmore deserves these words of approval. The institution represents twenty years of the life work of Miss Lizzie Wilson. The school was founded in 1891.

[1]*Annual Report, Woman's Missionary Council*, 1911, page 335.

The site on which it was built was the gift of Dr. W. B. Palmore, of St. Louis. Miss Augusta Wilson, the first principal, was succeeded in 1894 by Miss Lizzie Wilson, who served until her death in 1916. During her administration three thousand students were enrolled. In 1900 the enrollment reached its highest point, five hundred and eighty-seven.

Colegio Palmore was closed during the revolution (1914–18), but was the first of the schools in that field to reopen in 1918. At that time Rev. J. P. Lancaster became principal, followed in 1920 by Miss Mary Massey. Miss Emma Eldridge was principal from 1924 to 1927, when she was succeeded by Miss M. Belle Markey.

When the Cincinnati agreements to the redistribution of territory were effected, Colegio Palmore became heir to a fine pieceof property in Chihuahua that had belonged to the Congregationalists. This was made the boys' dormitory for the Palmore School. In 1925 a beautiful new school building was completed on the old site; it was a Centenary gift. The historic original building, that had served for classrooms and dormitory, became the girls' dormitory. Miss Eldridge, in writing of the school, says: "The ivy-covered walls and porches, shaded by honeysuckle and wisteria, the majestic ash and the spreading, fruit-laden fig trees, all lend an indescribably beauty and homelike atmosphere to the place that enthralls the heart of every one who even for a few months calls it home."

The new administration building has contributed greatly to the development of the work of the school during the last three or four years The student body in 1926 was four hundred and seventy-one. The course of study has been made to conform more strictly to the

requirements of the public school system and greater emphasis has been given to the language, history, and geography of Mexico. The school now offers a seven-year course in English and a six-year Spanish course followed by a three-year commercial course. Physical training has been developed as never before, and the spiritual life of the school has had unusual emphasis, owing to the fact that conformity to the State law, as recently interpreted, prevents Bible teaching in the primary grades (the first six years) and makes necessary greater attention to this work in the upper grades. Special effort is made to have the dormitory life that of a real Christian home that will contribute to the upbuilding of Christian character.

It is of interest that Francisco Villa, the noted Mexican revolutionary leader, has had two sons and two daughters enrolled as students in Palmore.

***Instituto MacDonell***
***Durango, Mexico***

The story of Instituto MacDonell is like a page from the history of the beginning of Protestantism. Probably no other institution of the Southern Methodist Church has suffered more determined and continuous persecution from the Roman Catholics. The Board of Missions of the Presbyterian Church had expected to open work in Durango and had sent Miss Kate MacFarrin to pioneer the work. Soon afterwards they decided to withdraw. The Mission Board of the Methodist Episcopal Church, South, hearing of their decision, sent Rev. and Mrs. Robert W. MacDonell, in 1885, to open work in that city. They found a small group of Mexican Protestants, the result of the faith and labors for twenty years of one Mexican woman, Dona Andrea Lopez, who had been converted as a result

of secretly reading Bible passages. Her life had been threatened again and again, but her zeal had not wavered.

Out of this little Protestant group the first Methodist Church was formed and the first girls' school established, in 1886, with Miss MacFarrin as principal; she had remained in Durango after her Board had withdrawn. In 1889, on the death of Rev. Robert W. MacDonell, this school was adopted by the Woman's Board of Foreign Missions and called Instituto MacDonell. Immediately the South Georgia Conference raised funds to purchase suitable property and to enlarge the program of the school. In 1893, Miss Ellie B. Tydings was appointed principal, though Miss MacFarrin remained in the faculty as co-principal and teacher till 1902. Miss Tydings continued as principal till 1910, when she was succeeded by Mrs. Nellie O'Bierne. From 1913 to 1920 the school was closed, owing to the Mexican revolution. Miss Tydings re-opened the school in the fall of 1920. Miss Mary E. Massey became principal in 1923, and Miss Myrtle Pollard served in that capacity for two years, beginning in 1925. Miss Eula Winn is now at the head of the school.

A friend of the school writes this interesting account of the development of the plant: "Soon there was need for still more room, and a rambling Mexican building, centuries old which was at that time being used as a hotel, was purchased. It was said that at one time the building was a Roman Catholic convent, and its general structure and underground rooms and passages indicate that there is truth in the story, but for many years before being purchased for missionary work, it had been a hotel with its barroom, gambling hall, and cockpit.

One of the most interesting chapters in the history of Instituto MacDonell is the transformation of this old building into an institution of learning. The barroom has become the living room of the boarding department; the cockpit is now the assembly hall; the liquor storeroom is now the library, and in the wide doorway through which once passed the old stagecoach, then the only means of connection between Durango and the outside world, now enter boys and girls.'

Concerning the persecution that the school has suffered, the following from two of Miss Tyding's reports will be of interest: "The archbishop sent out posters and handbills over the city and into surrounding towns denouncing our school and threatening with excommunication any parents who sent their children to us. But, despite this opposition, children of many Roman Catholic families came." (1912).

"Notwithstanding the fact that the priests go from home to home threatening the people whose children are in our school, and that last August a sermon was preached in the Cathedral telling the people it was their duty to burn MacDonell Institute, the parents continue to patronize our school." (1922.)

In spite of the opposition of the Roman Catholics, many of the leading educators of the State have in recent years spoken in the school chapel, and the Superintendent of Public Instruction has been most friendly. In 1926, the school enrollment numbered three hundred and forty-nine.

***Colegio Progreso***
***Parral, Mexico***

Parral is one of the stations that was taken over by the Southern Methodists from the Congregationalists. It is in the State of Chihuahua, eight hours' ride

from the city of Chihuahua, and is a strategic missionary center; is the gateway to that section in Northwest Mexico in which the Tahuamare Indians live, a tribe 35,000 strong, who have yet to be reached for Christ, and for whom the Methodist Episcopal Church, South, has accepted the responsibility. It is interesting to know that Parral was the home of Francisco Villa.

The Methodist Episcopal Church, South, inherited from the Congregationlists a small school which had been operating for thirty years, but was entirely without adequate equipment. During the long revolutionary period from 1913-1920 a faithful Mexican teacher, Miss Maria Oaxaca, had held the school together. Rev. J. Thacker became presiding elder of this new district, and 1922 Miss Dora O'Lula Hanna was sent to take charge of the school. She was succeeded in 1923 by Miss Ellie B. Tydings, and in 1926 Miss Eva D. Massey became principal.

The old adobe building in which the school was housed soon proved entirely inadequate. A house was rented for the home of the missionaries and Mexican teachers, but the growth of the school to more than three hundred made new classrooms essential. Finally, with the Week of Prayer offering, in 1924, and Centenary funds, a splendid piece of property, costing $35,000, was secured.

*Elementary Girls' Schools in the Belgian Congo Africa*

The great significance of the Elementary school in the development of a new mission is nowhere more clearly in evidence than in the Congo Belge. The women entered Africa August 13, 1917, and in the ten years that have elapsed, elementary boarding schools for girls have been

opened at Wembo Nyama, Tunda, and Minga. The great need for the establishment of such schools is shown in the report of Miss Etta Lee Woolsey (Mrs. C. T. Shadel) written the year she reached the field (1917): "The intelligence of women is of so low an order that they cannot commit even one Bible verse to memory without the greatest difficulty. They have been, for so many years, the burden bearers and the slaves of men that they have little ambition to learn."

The first girls' school was opened at Wembo Nyama in 1918 with one pupil. Miss Woolsey says: "On August 1, 1918, the girls' school was opened with one little girl from Okitano, a neighboring village. We went over there to tell about the school, and this little girl said she wanted to come. When we spoke to her parent's about it, they listened and without another word said *umph!* to me, signifying *all right*, and turning to the child said *choka*, which means *go*. The child turned and walked down the path without so much as one word of farewell to her parents or brothers or sisters. Her wearing apparel consisted of a thread around her waist which supported a tiny string of cloth in front and a bunch of leaves behind."[1]

Soon eight little girls were enrolled. At first so few boarding pupils came to the school that free tuition, food, and clothes were offered, but each pupil was required to do ten hours' work a week in the school garden or on the mission compound. As a part of her school work, each girl was required to make her own dress. They were taught sewing, cooking, gardening, and the making of peanut oil and starch.

[1] *Annual Report, Woman's Missionary Council*, 1918-19, page 426.

At first the simplest type of building was erected for a school. In 1920 four additional rooms were added and a playground developed with swings, a merry-go-round, sliding boards, see-saws, and other equipment. In spite of these attractions the boarding department of the schools has grown very slowly. The African child is expected to marry and has no choice in the matter. Husbands and fathers feel free to take them out of school at any time. One worker writes: "Because of the custom of child marriage, it has been difficult to secure the regular attendance of girls. One little girl was redeemed by the missionaries through payment of nine brass crosses, which is equivalent to $5.40 (the cross is legal tender in wife buying). The day students have gradually increased; in 1920 there were one hundred and thirty. Later, boys as well as girls were received as day pupils."[1]

The following report gives an idea of the meagerness of the equipment with which the missionaries work: "Interest has been decidedly increased by the addition of new studies and the use of slates and pencils, with an occasional lesson written on paper. The owner of a book or a notebook and a pencil is superior in the eyes of his comrades who own nothing. Every little scrap of blank paper, such as the inside of old envelopes or white wrapping paper, is eagerly received. If enough paper can be obtained the ingenious boy makes himself a notebook. One boy is the proud possessor of a first year French book, and he religiously brings it to Sunday school just because it is a book. One of our great needs is more material."[2]

[1] *Annual Report, Woman's Missionary Council*, 1918, page 110.

[2] *Ibid.*, 1919, page 426.

*Elementary Girls' Schools on the Mexican Border*

The Board of Missions, Woman's Work, has been conducting, in recent years, three elementary schools for Mexican Children: the Valley Institute for Girls, at Pharr, Tex.; a day school in El Paso; one at Magdalena, Mexico.

The Valley Institute is open only to the most promising Mexican girls. It was founded in 1920 by the General Department of the Board of Missions, and was later, through an exchange, transferred to the Woman's Work. Some students are from Mexico, but its chief work is among the girls of the Rio Grande Valley, many of whom are from Roman Catholic families. The school does high grade work and the course conforms to the state schools. It had its first graduating class in 1926. One of the class, after further preparation, is planning to enter definite Christian service. The school has a remarkable opportunity to influence the life of its students; fifty are enrolled, and forty-two of these are boarders.

Mrs. J. W. Downs, in her report to the Board of Missions in 1928, writes: "The Week of Prayer offering for 1927 is to be used for enlarging the buildings at Valley Institute, a school for Mexican girls, located at Pharr, Tex. We hope to develop a school in which the outstanding Mexican girls, in the different communities in the Southwest, may receive training that will fit them for any type of work. We hope especially to educate women who will be able to coöperate fully in putting on a Christian program among the Mexican people."

The day schools at Magdalena, Sonora, Mexico, and at Juarez, across the river from El Paso, carry six years of work in Spanish; the higher grades are conducted in English. These schools are popular even among the

children of Roman Catholic homes; they have a large influence in the lives of the pupils.

*MacDonell French Mission School Houma, La.*

Large numbers of French people live in the bayous of Southern Louisiana, having been cut off for generations from the tide of American civilization because of language and customs. They have known nothing of American institutions. They have been in bondage to the spiritual authority of the Roman Catholic priesthood. They have known nothing of modern medicine, "resorting to devices as barbarous as any found in the heart of Africa." The development of Christian work among these people has been due largely to Miss Ella K. Hooper. She had gone among them as a teacher and came to realize their need of Christian education and social service ministry. As a result a community center was opened in 1918. It soon became evident that a Christian school was essential. In 1922, a building was completed with boarding facilities for girls and boys, it was given the name MacDonell French Mission School, in honor of Mrs. R. W. MacDonell, who as Home Mission Secretary worked with Miss Hooper in opening the French work. The school has a plant valued at $50,000 and is full to capacity with boys and girls who would otherwise have no opportunity for Christian education. These boys and girls are the hope for the Americanization and Christianianization of this section of our country.

### Industral Schools

*The Mary Helm Industrial School Songdo, Korea*

The Woman's Work has developed a number of special schools which have rendered untold service in building up the Kingdom of God.

One of these is the Mary Helm Industrial School, of Songdo, Korea. It is an institution for young widows and is the only one of its kind in the Church. It was established in 1910 at the suggestion of Baron T. H. Yun. The plan was that it should be conducted by the wives of the missionaries; therefore it was located near their homes in order to make their volunteer service possible. Mrs. Willard G. Cram was the founder of the Mary Helm School, giving much time to this work.

The school met a real need and its growth was rapid; in 1914 twenty-nine women were enrolled and by 1917 there were seventy. Permanent provision was made for the school by erecting a simple classroom building, and a Korean style dormitory, to accommodate sixty pupils. The course of study included Bible, Japanese, music, sewing, washing, dyeing, flower making, embroidery, knitting, and crocheting as well as the primary branches. The Mary Helm School is adjacent to the Holston Institute and, in 1918, by provision of Japanese law, the school was required to become the Industrial Department of Holston. By 1922 it was again given an independent status, which it still retains. In 1925 the enrollment was one hundred and ninety-three, one-third of this number living in the dormitory. Mary Helm students are known everywhere for their strong Christian character; because of their maturity and ability they find no difficulty in securing opportunities for Christian service. Many have become successful teachers. In recent years Miss Ida L. Hankins, of the North Carolina Conference, has devoted herself to this school and is responsible in large measure for its marked success.

*The Virginia K. Johnson Home and School Dallas, Tex.*

In thinking of the Virginia K. Johnson Home and School, there rises before one's vision the picture of a wonderful personality. Mrs. Virginia K. Johnson, its founder, has given thought and prayer, and service to this institution for the past thirty-five years. In 1893 while Mrs. Johnson was president of the King's Daughters in Dallas, Tex., she came in contact with a fallen woman, disheartened and discouraged, who wished to escape her misery and find a better way of living. In vain Mrs. Johnson tried to find a place for her in Texas and in other States where she would be helped and redeemed. She then opened a little two-room cottage as a refuge for this woman and others who needed help. When the Parsonage and Home Mission Society of the North Texas Conference met in Gainesville, Tex. (1895), she went before it urging the establishment of an institution for this specific type of work. The result was a vote of the Conference to erect a building, on condition that a lot be secured. Two years later Mrs. Ann Browder Cunningham, of Dallas, gave two blocks of land, and a building was erected at a cost of $5,000; the school was named in honor of Mrs. Cunningham.

The North Texas Conference carried on the work until 1911 when the Woman's Missionary Council assumed responsibility for the institution, securing a site in Oak Cliff and erecting an adequate building, at a cost of $75,000. At this time the name of the institution was changed to Virginia K. Johnson, thus honoring its founder.

Since the door of the little two-room cottage was opened in 1893, three thousand girls between the ages of

thirteen and nineteen have been admitted, kept two years, and given industrial, literary, and religious training; eighty-five per cent of these have gone out able to meet life successfully. More than twelve hundred babies have been born in this home and have been adopted into homes where they have had a chance to grow up to successful manhood and womanhood. The work done at Virginia Johnson Home and School has been distinctive in requiring every young woman to remain two years. This time has been used in giving classroom and practical instruction to fit the girls to be self-supporting. There have been great differences in the types of young women who have entered; therefore individual teaching has been necessary, but the results have justified this outlay of time and effort.

Is it any wonder that those who have received the benefits of this institution call the great Christian woman who founded it and dedicated her life to it *Saint Virginia*? The *King's Messenger*, the official organ of the institution, has endeared itself to those who have loved the cause it has espoused and its editor, the founder of the school.

***The Vashti School Thomasville, Ga.***

The purpose of the Vashti School in Thomasville, Ga., is to furnish home protection and a practical Christian education for dependent girls of good character between the ages of ten and eighteen. The conception that found embodiment in the school was born in the mind of Deaconess Annie Heath, who, as she worked in Thomasville with those whose lives were already broken, realized that the cause of failure, in most cases, was the lack of adequate home training and protection. She dreamed of an institution, such as

Vashti, which should do preventive work. In 1902, Mr. W. P. Blasingame, of Thomasville, gave a home and four acres of land, situated ideally, for the beginning of such an institution. By 1921 Vashti, from its humble beginning, had developed into an institution with sixty-five acres of land and a plant valued at $200,000.

The growth of Vashti has been gradual; the first year eighteen girls were enrolled, and within three years the school had outgrown its original quarters. By 1908 it moved into a building, formerly a tobacco factory, which was repaired and adapted to serve as home and school. In 1920 this building was completely remodeled and became the educational-administration unit of the enlarged plant. New heating, lighting, and plumbing were installed and a new laundry built. In 1921 a dormitory for the older girls, and a dining hall were added. In 1926 an industrial arts building was completed. Gradually the plant has grown, keeping pace with the ever-developing need and opportunity. Vashti stands for a practical education; the girls are taught everything necessary to become excellent home makers. They not only have experience in the home itself but are taught the care of the yard, including the cultivation of flowers. They learn to do all kinds of sewing and cooking. Instructions are given in ways to beautify the home.

Recreational life is not neglected; there is a fine swimming pool and a well-equipped playground. The school has a camp to which the girls go in summer. Vashti considers that its chief task is molding character, according to the principles of Jesus Christ. Vashti has had two great leaders, Prof. C. C. Bishop, who was superintendent till 1919, and Miss Charlotte Dye, who

serves at the present time. There were (in 1927) one hundred and seventeen girls in the school receiving the benefit of training. The faculty consisted of fifteen members, eight of whom were graduates of Scarritt College for Christian Workers. The curriculum covers all grades, including two years of high school. Many of the girls, on leaving the school, establish homes of their own. Some enter schools for higher education. A number have become trained nurses.

***The Moka Garden Embroidery Mission Soochow, China***

The Moka Garden Embroidery Mission was established in Soochow, China, in 1899 by Miss Virginia Atkinson and Miss Susie Williams. The object was to provide a way to reach the mothers and sisters of the boys in the West Soochow boy schools. The suggestion of the project came from the boys. Most of the women of Soochow are skilled in embroidery. During the monarchial period it was in this city that the rich costumes for the emperor and his people were made. The original plan was to establish an industrial school for those who wished to be taught embroidery under skilled Chinese instructors, and also receive instruction in the elementary branches and the Bible. At first the school was conducted in a rented Chinese building, but in 1911 it acquired a new home within the compound of the Davidson Girls' School. It was made possible by the North Alabama Conference, and was called the *Moka Garden Embroidery Mission*. The following year Miss Frances Burkhead, of the North Carolina Conference, became its superintendent. Misses Mary Culler White, Emma Service Lester, Dora Otis, Nina Stallings, Elizabeth Claiborne, and Mary Tarrant have all served in some capacity in this institution.

The Moka Garden Embroidery Mission employs from seventy-five to one hundred and fifty women. Its reputation is known afar. Orders for embroidery come from various parts of the world; many come from Australia. For a time previous to the World War an agency was maintained in the United States. While they work, the Bible women go from frame to frame teaching the women the Bible and other subjects. There is a time set aside each day for chapel service. Mrs. Julia Gaither gave her last years in China to this work.

With the coöperation of the Woman's Missionary Society, public baths have been opened in connection with the Embroidery Mission. Chinese homes not being heated, it is difficult to secure proper conditions for bathing. The Embroidery Mission provides hot water and warm rooms for bathing and dressing. This has been a great blessing not only to the women of the Embroidery Mission, but to the community as well. Because of the unsettled condition during the recent Nationalistic Movement, the women have been allowed to embroider in their own homes, thus avoiding the dangers of the street.

***Methvin Institute 1890-1909***

From 1875 to 1878 Miss Lochie Rankin and her sister Dora Rankin, were teachers at Hope Academy, Choctaw Nation, Indian Territory. It was a school operated by the General Board of Missions. While there teaching the Indians, Miss Lochie Rankin accepted the call to China.

The earliest records tell of the opening of work (about 1880) among the blanket Indians in Sasakwa, Indian Territory. It had been undertaken upon the recommendation of Bishop Pierce. In 1881 this work was moved from Sasakwa to Muskogee, where Harrell Inter-

national Institute was established under the superintendency of Rev. and Mrs. T. F. Brewer. After a number of successful years, Harrell Institute, which had become Spaulding College, was turned over to the General Board of Missions, and the Woman's Board of Foreign Missions enterprised work farther west at Anadarko with Rev. J. J. Methvin in charge.

This new school, Methvin Institute, was opened in 1890 on an Indian reservation. By 1901 white settlers were allowed to enter and the problems of the school became more complex. The report of that year stated that the enrollment was one hundred Indians and seventy-five white children. The property of the school consisted of one hundred and sixty acres bordering on the south side of the town of Anadarko. This Industrial school soon outgrew its buildings and its equipment. In 1905 Miss Ida Swanson became principal and Rev. J. J. Methvin was placed in charge of the school farm. That year in his report to the Board he spoke of having secured the full title to the one hundred and sixty acres.[1] In 1907 Rev. C. F. Mitchell became superintendent and two years later the school was closed. The records state: "After careful investigation, the boarding school, Methvin Institute at Anadarko, was closed a year ago and a day school for Indians opened at Mount Scott with a lady teacher in charge. The government schools, finely equipped, have in some measure supplied the needs in many parts of Oklahoma and the fact that the Indians are not very willing to send the children away from home to a boarding school caused the Women's Board

[1] *Report*, 1905-06, page 101

to abandon Methvin Institute and make some appropriation for day schools."[1]

Since the closing of Methvin Institute, the property of the school in Anadarko has been held by the Board of Missions, Woman's Work. For a time heavy taxes were paid, but finally the undesirable portions of the one hundred and sixty acre tract were sold and new property acquired so that there remains (in 1928) in Anadarko, a tract of land free from government taxation for the use and benefit of Indian work.

### Short-Term Bible Schools for Adults in Korea

The Korea Mission has carried on through the years a type of work which is not found in the other Mission fields. They have worked out a plan for Bible schools or classes, which are held for two or three months each winter. These are for the training of Bible Women and for the preparation of women for Church membership. It requires eight years for the Bible women to complete the course in these schools; until recently they have had no other provision for training. These schools offer to all Christian women an opportunity to study the Bible, and also the rudiments of an education. They have been unique in that large numbers of women have left their homes and families for three months each year in order to become pupils. They bring their rice and fuel while the Mission provides room and lodging. The Christians of the cities where the schools are held often provide the kimchi (pickled cabbage), which is essential to a Korean meal. So eager are women to attend these schools that they often walk fifty miles for this privilege.

At first the courses consisted largely of reading lessons

[1] *Report*, 1908-09, page 118.

and Bible study, but gradually many other subjects were included, such as history, geography, hygiene, baby welfare, music ,and even simplified Church history. Evening evangelistic services have always been an outstanding feature and have been seasons of great spiritual blessing. Usually such schools have drawn on all the missionary forces of the community to serve as teachers. Native pastors also have been used on the teaching staff. During the school session the women have been required to do personal work in the homes. Returning to their communities they become teachers of those who have not had their privilege. Groups for Bible study are organized in various congregations and an eight-year course mapped out as a guide.

These Bible Institutes or Schools are held in each of the districts. The Bible Institute in Wonsan District is called Alice Cobb, in honor of Mrs. J. B. Cobb. The dormitory was the gift of the South Georgia Conference. For years this work has been under the care of Miss Kate Cooper, of the North Georiga Conference. Practically all the Bible Women—twenty or more—of this district, have had their training in this way. The city evangelistic center building, a gift of the Centenary, has added greatly to the equipment for the institute meetings. The Institute in Songdo bears the name of Joy Hardie; the money for this dormitory was also a gift of South Georgia Conference. The Songdo City Evangelistic Center is now the headquarters for the class work.

The Bible Institute, in Seoul, has always been interdenominational, the Presbyterians, Methodist Episcopal Church, and Methodist Episcopal Church, South, uniting in this work. For a long time it has been held in one

of the largest Presbyterian churches. The dormitory facilities were quite inadequate, but since the development of the union evangelistic center in Seoul, the school is housed there making an enlarged program possible.

The Bible School in Choon Chun was begun years ago by Miss Laura V. Edwards and Miss Alice Dean Noyes. It has never had its own dormitory or classrooms, but in recent years has been privileged to use the dormitories built for a similar institute for men.

The Korea mission, in this original, unique way, is solving its problems of leadership training and of educating the women of the Church, most of whom have never had the privilege of an education. This work has always been one of the strong arms of the evangelistic work.

## CHAPTER VII

## SOCIAL—EVANGELISTIC WORK

*Introduction*

FOREIGN missionary work was the first distinctly Christian service, in a professional way, that was opened to the women of the Methodist Episcopal Church, South. At that time there was nothing comparable to it in the Church at home. The greatness of the innovation in sending single women to the ends of the earth, as salaried workers, can hardly be appreciated to-day. Many asked what these women could do and were opposed to their going because the question could not be answered satisfactorily. *Woman's Work for Woman* became the slogan, but it remained for those sent to discover how they might serve. It was natural that they should attempt that which they knew how to do—namely, teaching little children. There was another reason why they started with the children; they were available as objects of their ministrations, eager, ready, and needing instruction. Women were secluded, and the missionary had little access to them except as she gained it through the children.

There were those, however, called into missionary service, who did not feel that their greatest gift was in teaching. They were not satisfied to work inside the schoolroom. Their hearts went out to the hundreds of women who were shut up in the confines of the home. They were determined to reach them by a more direct way, if possible. They could not preach, and the women would not have come to hear them if they had, but there was nothing to prevent their going from home to home,

seeking to win the women for Christ. Soon the evangelistic missionaries came to be as important to the Mission as were the educational missionaries. The term *evangelistic* was given to this group to differentiate it from the educational workers. This has been a decided disadvantage because of the false impression that educational workers, also, are not an evangelistic force on the mission field. They are, indeed, one of the greatest evangelizing forces, and the schools are the only agences by which leadership for the evangelistic work may be trained.

### District Evangelistic Work in China and Korea

District itineration was the usual form of evangelistic work by women missionaries in the early days of missions. Responsibility for the evangelization of women in large areas, often as large as an entire Conference in the United States, was given to one worker. China is a land of canals, especially that part of China in which the Methodist Episcopal Church, South, is at work. For that reason the small houseboat gradually became an essential piece of equipment. For weeks at a time the evangelistic workers ate and slept on their little boats, as they itinerated from village to village. Arriving at a village they would meet the Christian women, instruct them in reading and Bible study, and hold evangelistic meetings. They often found openings for day schools, aiding in their establishment and supervision. In later years, when Chinese women began to work in missionary societies, the evangelistic missionary assisted in their organization and development, becoming practically district secretaries.

In Korea, until quite recently, the evangelistic mis-

sionaries traveled on pack ponies. They went from village to village carrying their bedding and food, as they sought to reach the Korean women with the gospel of Christ. The work was essentially the same in Korea and China; in rural sections of both countries, the people live in small villages. Although these women missionaries often went from place to place entirly alone, no harm has ever come to any of them.

Not all the itinerating work has been on the districts; some have gone from home to home in the cities, visiting and instructing the women.

In all of this evangelistic work the Bible woman has been outstanding. The missionaries are helpless without the aid of women who know the language and the method of approach to the oriental home. Miss Lochie Rankin, in 1879, wrote: "The work of the Bible women is to visit from home to home and to read and explain the Scriptures to the women; in the East women are almost inaccessible to the gospel by any other method. When a number of homes have been visited, appointments are made for meeting the female inmates who manifest an interest in general conversation and prayer. From these meetings they may be drawn by degrees to the places of preaching."[1] Mrs. J. W. Lambuth spoke often of her two Bible women and other Chinese women who helped her in teaching and visiting. Few will forget Mo Ta Ta, the name of her beloved Bible woman of early days. In 1883, Mrs. Lambuth wrote: "Two foreign missionary women are needed to go out with the two native Bible women, already at work, throughout the Shanghai District to give their whole time to the Bible work, such as

[1] *Annual Report, Woman's Missionary Society*, 1879.

visiting families and cultivating workers. They should go by houseboat to the country towns and villages."[1] It would be impossible to tell the story of the hundreds of Christian women in Korea and China who grasped the opportunity to secure an education, and who lerned to comprehend so perfectly the Christian religion that they were eager to be sent out to share it with non-Christian women. These Bible women were the first to unite with the missionaries in work and fellowship, thus forming the nucleus of a world sisterhood.

As the number of Bible women increased, small homes were provided for them, where they could live in different parts of the district among the women whom they would lead to Christ. Miss Bess Combs wrote, in 1920, of the Sungkiang District: "There are six Bible women and six Bible women's homes in this district. These Bible women are placed in the principal city on each circuit and are responsible for the woman's work at that point and in the surrounding country. The Bible woman's life is the highest testimony for Christ among the women." The need of Bible women becomes evident when one reads the reports of Miss Kate Cooper, of the Wonsan Dsitrict. She supervises the work of women and girls of ninety-five Churches, in seven hundred villages with 300,000 people. She had as her helpers in 1923 twenty-five Bible women. Surely, the Bible woman's work is an integral part of the achievements of the past fifty years.

There are missionaries in China and Korea who will always be outstanding because of their evangelistic work. Among them are: Miss Virginia Atkinson, Miss Alice G. Waters, Miss Mary Culler White, Miss Bess

[1] *Annual Report, Woman's Missionary Society*, 1883.

Combs, Miss Irene King, Miss Maggie J. Rogers, Miss Alice Green, Miss Cordelia Erwin, Miss Laura V. Edwards, Miss Carrie Una Jackson, Miss Bertha A, Smith, and Miss Kate Cooper.

### Rural Evangelistic Work in the United States

In more recent years the rural worker, in the United States, has developed a form of work which is strikingly similar to that of the itinerating evangelistic worker in other fields. Such workers do not travel on pack ponies nor on houseboats, but Ford cars serve their purpose. In the North Arkansas, North Mississippi, and North Georgia Conferences, rural work has been recently developed. These workers assist the pastors on their circuits. Some of them change their place of residence, from time to time, that they may become acquainted with the people in the different communities. One worker wrote: "I have ridden in wagons, and on horseback, and on muleback, have hiked, and have had my first experience riding on a wagon loaded with cotton. The missionary societies have gradually furnished supplies, such as literature, Bibles, Testaments, lamps, first-aid kits, sheets, pillow cases, toothbrushes, soap, and toys." Another rural worker reports that she has spent a week in each of ten districts, serving about twenty Churches per week. In many of the rural centers, Daily Vacation Bible Schools are organized and teacher-training classes conducted. In the North Mississippi Conference a circulating library of three hundred volumes was made available. Five *Rural Boards of Missions* have been organized to help plan and supervise rural work. Miss Bert Winters and Miss Minnie Lee Eidson have pioneered in this type of service. Surely the itiner-

ating workers at home and abroad can find much in common as they seek to win for Christ those who cannot be reached by regular Church processes.

## Growth of City Mission Work in the United States

***General Development***

In 1890, by the action of the General Conference, home missions was added to parsonage building as the function of the missionary society working in the United States. Many auxiliaries immediately became active, engaging in forms of service in their home community. Auxiliaries in the larger cities became interested in city mission work. Even before this authorization many auxiliaries had been active. In fact, their activity was one of the factors that had brought about the demand for a change in the organization. Miss Lucinda B. Helm, General Secretary of the Parsonage and Home Mission Society, who had been eager for this enlarged program, immediately interested herself in its development. Just three years after this authorization, under the auspices of the Central Committee, a convention was called in St. Louis to consider city mission work. Dr. Walter Lambuth gave a great address on *City Evangelization* that stirred the hearts of the women. The next year, he again apoke on the same subject in New Orleans at the annual meeting of the Parsonage and Home Mission Society. After the St. Louis Convention, Miss Lucinda B. Helm visited Atlanta, St. Louis, and Nashville in the interest of city missions, and in these cities beginnings of organizations were made. As a result of this increasing interest the General Conference of 1894 provided for the authorization of City Mission Boards. In that year Miss Helm was succeeded by Mrs. R. K. Hargrove

as general secretary. During her secretaryship, from 1894-1901, the interest in city mission work showed signs of progress. In her report to the Woman's Board of Home Missions in 1899 she wrote: "City mission work is becoming more imperative and complex. We need the fullest information about what is being done in other places and should study the underlying needs and the special conditions of our cities if we want to develop a wise policy and use economy both of means and agents and insure the best and most permanent results. In city mission work prevention is better than cure, and the greatest energy should be expended upon shaping helpless childhood and assisting ignorant motherhood to a better discharge of duty."[1]

There was steady development in interest, for in 1900 Mrs. Hargrove again reported: "City mission work has been carried on in a number of cities, and it should be inaugurated in many others. All the city mission work should be immediately under the supervision of the Board, as are the other departments. The city missionaries employed should receive special training, present their testimonials to the Board as teachers do, and should be paid by the general treasurer. The cities employing missionaries should agree with the Board and pay monthly, into the general treasury, a stipulated sum for their support."[2]

The years 1897 to 1900 may well be termed the *City Missionary Period*, for it was during this time that the city boards came into existence and employed women to serve as city missionaries. These women went from

[1] *Annual Report, Woman's Home Mission Society*, 1899, page 29.
[2] *Ibid.*, 1900, page 28.

house to house, visiting, and became literally *angels of mercy* in many of the poorer sections standing in need of their ministry. By 1900 city mission work had been begun in a number of cities; Misses Emma and Tiny Tucker served in Nashville, Mrs. L. Meekin in New Orleans, Miss Elizabeth Streater in Kansas City, and Miss Mattie Wright in Waco.

It was during this initial period in the development of city missions that Mrs. R. W. MacDonell, in 1900, came into the general secretaryship. She inaugurated the settlement, and the foundations laid by her were built upon by Mrs. J. W. Downs and Mrs. J. H. McCoy, her successors. In Mrs. MacDonell's first report as General Secretary she wrote: "What countless opportunities are open through this avenue for the extension of God's Kingdom in our Southland! Twelve centers are enterprising these missions, including in their activities kindergartens, house-to-house visitation, industrial schools, and rescue work. Glad notes of victory are sounded as our city missions report their work and a glorious harvest awaits the Church as a result of these efforts. This line of work must be emphasised in our Conferences, and a chain of city missions must gird our whole section. The masses need the individuals, and by this organized effort they are brought together."[1]

It is not surprising that the women turned their attention to a trained missionary staff for this work; the year 1902 saw the Deaconess Movement launched. Miss Mattie M. Wright, Miss Amy Rice, Miss Annie Heath, Miss Elizabeth R. Davis, Miss Anabel Weigle, and Miss Elizabeth Taylor were consecrated the follow-

[1] *Annual Report, Woman's Home Mission Society*, 1901, page 7.

ing year. In 1903 the Scarritt Bible and Training School opened a Department of Sociology for training such workers. The same year the first settlement house was organized in Nashville with Miss Minerva Clyce (Mrs. McCulloch) as head resident. A few months later the Dallas Settlement House was opened, with Miss Estelle Haskin as head resident. In Atlanta a similar work was begun by Miss Rosa Lowe. By 1904 there were seven settlement houses. In 1907 the name was changed to *Wesley House.*

This change of name was not without great significance in the development of the city mission work. There was more involved than seemed evident, at first. The change came as a result of very serious discussion and consideration. It was the time when the social settlements of the large cities of the North and East had reached their high-water mark. The Church was not aware of its own social mission. Social-minded citizens, finding that they could not minister to community needs through the organized Church, had set up separate institutions to supplement, as it were, that which the Church was doing. Groups of advantaged men and women were going down to live among the poor and share their life. Not intending to overstep the Church or rival it, no emphasis was placed upon religion. Denominations were sometimes felt to be a bar to the fellowship that they sought with all men, regardless of faith. It was the day when the work of Arnold Toynbee in London, and of Jane Addams and Graham Taylor in Chicago, was being discussed everywhere, especially in Church circles.

All this had a bearing upon the settlement work of the Woman's Home Mission Society. Leaders of the

Church began to fear the word *settlement* which to them had a connotation of something *non-evangelical* and even *non-Christian*. Meanwhile a new emphasis was being placed upon the social teachings of Jesus. The works of Rauschenbusch and Shailer Mathews stirred Church leaders. There was a determination to claim the whole of man and the entire community for Jesus Christ. The women of the Southern Methodist Church were in the forefront of this advance movement. They stood for this fuller interpretation of the gospel message. Lest there be any misunderstanding, they decided to call their settlements *Wesley Houses*, so that there would be no doubt of their distinctly religious character. Because Graham Taylor had always kept the Christian emphasis in *The Commons*, he was the honored guest at the Home Mission Board meeting in Nashville in 1909. He addressed the Board on the timely subject: *Social Training for Religious Service*. The words he uttered stamped themselves on the thinking and future policies of the women. "Nothing is so destructive," said he, "to religion and to human life as detachment from each other, because religion is life and life is religion—sin is detachment from God and one's fellows and holy ideals. Business must be turned into brotherhood, industry into providence, and money into sacrament. . . . Let us stand for re-attachment against detachment."[1] These were great creative hours in the history of the Woman's Board of Home Missions.

[1] *Annual Report, Woman's Board of Home Missions*, 1909, page 11.

***Work in Foreign and Polyglot Communities***

During this period the entire country was thinking in terms of *the foreigner in our midst.* It was in the days when the tide of immigration to America was rapidly increasing and there seemed to be no limit upon the number who might ultimately settle in American cities. They were pouring in not only from Northern but from Southern Europe. The quota law had not been thought about in those days. The ports of entry were wide open. Much of the settlement work in Northern and Eastern cities had been started in foreign communities. Leaders of the Methodist Episcopal Church, South, visited these centers.

Very few of the immigrants were coming to the South, yet there was a rising fear lest more would come and a feeling that preparation should be made to face a future invasion. Attention was naturally focused upon certain foreign groups, such as the Cubans in Florida, the Austrians in the oyster canneries at Biloxi, the French and Italians in New Orleans, and the Mexicans, who had found their way across the Rio Grande into the largest cities of Texas. There were also Japanese, Koreans, and Mexicans in the territory of the Methodist Episcopal Church, South, on the Pacific Coast. During Mrs. R. K. Hargrove's administration, the attention of the women had been directed to this field. Then, too, there was a port of entry in the South at Galveston, that demanded the special attention of the Church. Kansas City had received already a large number of Sicilian Italians so that its *North End* had become *Little Italy.* This *foreign problem* made a tremendous home mission appeal to those who, in the early days, were seeking the largest fields of service.

By 1897 the work among the Cubans in Tampa, at Ybor City, and West Tampa had been begun. It took the form of little day schools which later became settlements. About the same time schools were opened for Orientals on the Pacific Coast. By 1903 Kansas City had opened a work with Italians; this soon became the great Institutional Church. Mrs. L. Meekin was already at work visiting among Italian groups in New Orleans. It was not long before work had been begun: at Ensley, Ala., with Italians; at St. Mark's in New Orleans among Italians; at Ybor City, Tampa, among Italians; at San Antonio, Houston, Thurber, and Dallas, with Mexicans; at St. Joseph among Slavic people; at Biloxi, among Austrians; in Los Angeles among Mexicans. Later work was opened in a Japanese colony at Terry, Tex.

Certain names will always be associated with the work carried on in these foreign communities: Rev. C. F. Reid, and later Mr. and Mrs. William Acton, on the Pacific Coast; the Rev. J. E. Reifschneider, port missionary, at Galveston; Miss Dorothy Crim, with the Italians at Ensley, Ala.; Miss Frances Scott, with the Slavs, St. Joseph; Miss May Lockard and Mrs. E. L. Souby, with the Italians in Kansas City; Miss Eugenia Smith, with the Mexicans at Thurber and Dallas; Miss Mary Bruce, with the Italians and Mrs. Rosa Valdez, with the Cubans, at Tampa; and Miss Margaret Ragland, with the Italians in New Orleans. These workers sought as faithfully to learn the languages of the people among whom they worked as if they had been sent to foreign fields. Many types of work were carried on in the Americanizing and Christianizing process, but the need of the *mother heart* in these communities called for the

Wesley House where the workers should live and share the life of the people.

***Work among English-Speaking Communities***

Another factor, entering into the situation which confronted the women of the Board of Home Missions, was the rapidly developing industries of the South, creating new problems for that section of the country. Chief among the industrial plants was the cotton mill. As the women began to seek facts concerning situations in these centers they found that very few had been published. There was little to help in this study. A pamphlet written by Dr. Nelson, Home Mission Secretary of the Board of Missions, was the only piece of available literature; it was read again and again. The Atlanta City Mission Board was the first to open work in a mill community; numbers of others followed in quick succession.

It was not the cotton mill or industrial community only that made its appeal, but also the down-town *slum* areas of the large cities, where all the problems of mankind seem to focalize. As early as 1903 the St. Louis City Mission Board concentrated its efforts at Sloan Mission, which later developed into the great institution known as *Kingdom House*. The names of Deaconess Mattie Wright and Deaconess Helen Gibson will always be associated with the work in St. Louis. This was the first institutional church in the Methodist Episcopal Church, South. At this time *Wesley Houses* were being developed at Augusta, Ga., Louisville, Ky., Houston, Tex., Mobile, Ala., Rome, Ga., and Birmingham, Ala. By 1904 seventeen city boards had been organized, and there was an insistent call for additional workers to enter open doors of opportunity. At that time there

were only eleven workers serving who had studied at Scarritt Bible and Training School.

To-day, in addition to the cities already mentioned, work is found in Columbia, S. C., Mobile, Ala., Danville, Va., Knoxville, Tenn., Richmond, Va., Meridian, Miss., Spartanburg and Orangeburg, S. C., Charlotte, N. C., Montgomery, Ala., Spindale, N. C., Baltimore, Md., Chattanooga, Tenn., San Fransisco, Calif., Memphis, Tenn., Roanoke and Portsmouth, Va., Oklahoma City, Okla., and Murfreesboro, Tenn. Truly the chain of city mission enterprises, which Mrs. R. W. MacDonell prophesied should gird the Southland, has become a reality.

***Work with Negroes: Bethlehem Houses***

It seems strange that the neglected Negro sections of the cities were not among the first appeals to which a response was made, but such was not the case. It required the gift of a life to awaken the women to this great obligation. At the first Council meeting held in St. Louis (in 1911) Miss Mary De Bardeleben presented herself as a candidate for Negro work. Miss Estelle Haskin writes: "The members were deeply touched, pledging her in that sacred hour that they would *hold the ropes*, while she, their first representative, entered this most needy mission field of the South."[1]

The first settlement for Negroes was opened by Miss De Bardeleben the following year at Augusta, Ga. It was called Galloway Hall, in honor of Bishop Galloway, because of his deep interest in the Negro. Bethlehem House was the name chosen later for settlements in Negro districts. The Bethlehem Center at Augusta has

[1]Haskin, Sara Estelle, *Women and Missions*, page 221.

the advantage of being located near Paine College; the students serve as volunteer workers. When Miss Louise Young was dean of women at Paine College she gave the Center special supervision. Miss Mary Merriweather succeeded Miss De Bardeleben as head worker, giving a number of years in devoted service.

One year later, the second Bethlehem House was opened at Nashville, Tenn. It was the enterprise of the faculty and students of the Methodist Training School. The work was at first carried on in the basement of a church. After one year a house was rented and Mrs. Sallie Hill Sawyer, *Mother Sawyer*, as she was known in the community, served as house mother from 1913-1918, when she passed away. Miss Estelle Haskin, the supervisor, pioneered the work and remained in charge until 1918. This center was developed as a coöperative enterprise, being closely affiliated with the Social Science Department of Fisk University. An inter-racial board was formed, composed of representatives from the Woman's Missionary Council, Fisk University, the Methodist Training School, and the city at large. This was one of the first experiments in inter-racial coöperation. The settlement serves as a training center for Fisk students specializing in social science. Miss Rosa Breeden succeeded Miss Haskin as supervisor. In her report to the Board she wrote: "In closing, we plead with you, dear missionary women, to open your hearts anew to the American Negro. Go to them in love. Do not do it in a condescending attitude. Christ did not come to us in a patronizing manner. Let us remember the spiritual value of the human soul, whether that life be under a white or black skin. We are our 'brother's keeper,' and when we go to the Father we must answer

when asked what we did for those black brothers who have lived so long beside us." By 1920 the Settlement was reaching six hundred and fifty-four families. In 1922, Miss Martha Nutt became the supervisor, and a beautiful new building, the gift of the Centenary, was dedicated. Miss Nutt was succeeded in 1926 by Miss Margaret Young. Mrs. J. W. Downs, in her report to the Board of Missions in 1927, said: "In addition to the community service, Bethlehem Center in Nashville is training four young women for Christian service. It also serves as a practice center for Fisk University and Scarritt College. We are looking forward to the strengthening of the Training Department in order that we may have prepared workers for service among Negroes in both city and rural centers."

Two additional Bethelehem Centers were opened in 1922; one in Chattanooga, Tenn., with Mrs. Mattie Roe Moore as supervisor, and one in Birmingham, Ala., with Miss Jessie Drew Gill, formerly missionary to Cuba, as supervisor. The Council appoints workers to an interdenominational institution in Dallas, in which the Methodist women of that city have a part. All of these centers have had normal development. The Bethlehem Center in Birmingham moved into a new location in 1925 and was taken into the community chest. It has a large program of activities.

### Social Evangelistic Centers on Foreign Fields

Social evangelistic centers in the foreign fields have been developed only within the past decade. The Centenary movement provided funds with which to build and equip centers, making possible a quite rapid growth.

There are seven Institutional Churches on foreign

fields in which Woman's Work has some responsibility: two in Brazil, at Rio de Janeiro and Porto Alegre; one in Korea, at Choonchun; four in China, at Shanghai, Soochow, Changchow, and Huchow. Social evangelistic centers have been developed also: two in Japan, at Oita and Kure; three in Korea, at Seoul, Songdo, and Wonsan; one in Cuba, at Matanzas; three in Mexico at Chihuahua, Durango, and Monterrey. There are seventeen centers in foreign fields where the attempt is being made to present the gospel in the terms of the whole of life and community needs. In this day, when there is on mission fields a great social awakening, this particular form of missionary endeavor is meeting a real need, and holding those, who are inspired with social passion, to the cause of Christ.

***People's Central Institute, Rio de Janeiro, Brazil***

The first Institutional Church to be established on any foreign mission field was the People's Central Institute, Rio de Janeiro, Brazil. Rev. H. C. Tucker was responsible for the opening of this work in 1906. The district in which the Church is located is a coffee-packing section. Approximately 42,000 people live in the neighborhood of the Church, under conditions of poverty and needs of various kinds. Most of the people work long hours in factories or doing sweatshop work in their homes.

The first Council worker to be appointed to the Institute was Miss May Dye in 1908. Miss Trulie Richmond, Miss Blanche E. Howell, Miss Lydia Ferguson, Miss Layona Glenn, Miss Rachel Jarrett, Miss Nancy Holt, and Miss Virginia Howell have served at different times. Miss Viola Matthews is there at present. The missionaries conduct the day school and supervise the

social activities for women and girls. The day school is serving as a practice center for students who are taking the normal course in Collegio Bennett. The Church carries on various forms of activity, such as club work, sewing schools, dispensaries, domestic science classes, night schools, a playground, a department for the deaf and dumb, a mothers' club, and an employment bureau. This mission is an oasis in the desert. The workers give much time to visitation in the homes. The regular forms of church work are carried on under the direction of a pastor. In 1922 Case Cottage was built as a home for the women missionaries.

***Institutional Church Porto Alegre, Brazil***

The Porto Alegre Institutional Church is located in a large manufacturing district. Porto Alegre is the capital of Rio Grande do Sul, the greatest cattle-raising State of Brazil. The Church was organized in 1905 and the institutional features have been a gradual development. The building was planned and erected during the pastorate of Rev. Claude Smith, the brother of our sainted Deaconess Mary Elizabeth Smith. The building was dedicated in 1910 by Bishop Lambuth. The people of the section where the church is located are largely German and Italian, who take a very great interest in the work. There are eight nationalities among the children of the day school, yet all speak Portuguese. Miss Della V. Wright, Miss Clara B. Fullerton, and Miss Estelle Hood served as missionaries in this Church. In more recent years, Miss Helen Hardy (Mrs. Moreland) and Miss Sara Stout (Mrs. Saunders) have worked in the development of the institutional features. There is a large and successful day school which is supervised by teachers of Collegio Americano.

*Moore Memorial Institutional Church Shanghai, China*

The Moore Memorial Institutional Church, Shanghai, China, was founded in 1890. Being situated on the compound of McTyeire School, in the French Concession, it was for years the Church of the students and their families and friends. It has had some of the best preachers of the China Conference as its pastors, and has developed a strong body of Church leaders with a membership of nine hundred. Mrs. Huang Vau Ts Tata, the first girl pupil of Mrs. Lambuth's day school, is one of the leading women of the congregation; she serves in the capacity of local preacher.

When McTyeire School, in 1919, moved its high school and boarding department to its new campus, two-thirds of the former McTyeire property was sold to the General Department of the Board of Missions in order that the Moore Memorial Church might be developed into a great institutional Church. The property is located in a strategic center on the corner of Yunan, Hankow, and Thibet Roads. It is across the street from the race course, and within two minutes' walk of the great *Fifth Avenue* of Shanghai, which is the heart of the hotel and amusement section. This is an ideal location for Institutional Church work.

The plans of the Church are being developed by Rev. Sidney Anderson, who serves as assistant to the superintendent, Rev. Yui Ts Tsa. The old McTyeire building houses one of the McTyeire primary schools, as well as the staff working at the Church. A hostel for girls working in the city is also conducted in the building, and the institutional features are carried on there. Plans are being made for a new plant, which will be

financed from the sale of the old Trinity Church property.

Since 1922 Miss Lucy Jim Webb has been the women's representative on the staff of the Church, giving special attention to the woman's work, for which the Council makes an appropriation. There is a splendid corps of workers, consisting largely of graduates of McTyeire School. The Church conducts a dispensary, continuation classes for young women who are graduates, classes in embroidery, sewing and domestic science, baby welfare work, and night schools for men. When the Church was established it was agreed that the membership should control the policies and resources, preserving the unity of the Church and its social work.

***Kong Hong Institutional Church Soochow, China***

Kong Hong Church, in the heart of Soochow, a city of 800,000 people, was the first of the Southern Methodist Churches in China to be developed as an Institutional Church. Kong Hong is the name of the district in which the Church is located. For years it was a small struggling organization, poorly housed. About 1910, it was decided by the Woman's Missionary Council to open settlement work near by in order to do more to help the women and children of the community. An old Chinese house was rented; later it was purchased and named *The Maria Layng Gibson Settlement*. This building furnished a home for the missionaries, Bible women, and teachers, also a place where the girls' school and other forms of social work were conducted. Miss Maggie J. Rogers pioneered the work of this settlement. It grew rapidly. With the coming of the Centenary the Church received a splendid new building, planned especially for settlement work.

At that time Miss Nina M. Stallings was added to the staff to take charge of the social service work for women. The settlement and the Church work are organized as parts of the same program. With Centenary funds a new home was built for the women workers. Miss Elizabeth Claiborne followed Miss Rogers in 1923 as principal of the girls' school. It is now supervised by teachers of the Laura Haygood Normal School. It would be impossible to mention all the lines of activity carried on for women and girls. Among them are: one adult and three junior missionary societies, a free day school conducted by the women of the missionary society, a half-day school for women, girls' and women's service clubs, a girls' camp, and a daily vacation Bible school.

***I-zaung-Ka Institutional Church Huchow, China***

The I-zaung-Ka Institutional Church, Huchow, China is in process of development; it is not yet fully established. This is one of the Centenary projects that failed to receive its askings and, as a result, the work has been greatly retarded. I-zaung-Ka is a great down-town section of Huchow where there is an unlimited opportunity for service. For years there was a small Church ministering to the people and a day school affiliated with Virginia School. These activities were the nucleus around which the plans for the Institutional Church were developed. Property for a new church has been secured. In 1922 Miss Jessie Bloodworth was appointed to this work. Rooms were rented and a half-day school for women and a day school for girls were developed. Rev. H. L. Sone is superintendent. At present there is no woman missionary in charge of the woman's work, but the Vir-

ginia School faculty is rendering every service possible. This is one of the enterprises that should have special attention.

*Trinity Institutional Church, Changchow China*

The Institutional Church in Changchow, China, is also a Centenary enterprise. It was opened on October 18, 1923, in the business center of the great city of Changchow. The church occupied rented quarters on the third and fourth floors of a Chinese bank building. The congregation consisted of about two hundred and fifty members. There were clubs for various age groups, classes, night schools, a dispensary and other features. Rev. J. C. Hawk and Miss Margaret Rue organized this work. Because of the unsettled political conditions in China, this work has been temporarily closed.

*Work in Silk Filature, Wusih*

Wusih is one of the greatest industrial cities in China. It is located about twenty-five miles from Soochow. Some years ago the Blanche Fentress and the Mary Virginia Nabors day schools were located at the North and East Gates of the city. These schools have been supervised by the evangelistic workers, living either in Soochow or Changchow. The General Department of the Board of Missions opened a technical school for boys in Wusih, and it seemed desirable that the women also should develop work there. Miss Ida L. Anderson pioneered the work, being the first woman missionary of the Methodist Episcopal Church, South, to reside in that city.

The opportunity for initiating a greater work was presented in connection with one of the largest silk filatures in the city. The Chinese, who was the owner of this

plant, though not a Christian, was interested in his employees and offered rooms and a regular appropriation if this work should be undertaken. A day nursery, night classes, and half-day schools were begun. Miss Anderson and Miss Dju, a Ginling College graduate, developed this work. In 1924, a home for missionaries and Chinese workers was built, which is the first unit of a social-evangelistic center.

***Union Social Evangelistic Center Seoul, Korea***

A union social evangelistic center for women is located in the heart of the city of Seoul. It is the joint enterprise of the women of the Methodist Episcopal Church, the Presbyterian Church, and the Methodist Episcopal Church, South. This work is the result of union Bible classes and institutes for women, that for years have been held by the evangelistic workers in the city of Seoul. With the release of women from their homes in more recent years, it has become clear that a larger social-evangelistic program was essential. In 1920, largely through the influence of Bishop Lambuth, property was purchased, for this center, at the cost of $100,000. More than one thousand women are enrolled yearly in the various activities of this institution. There are clinics and baths for babies, clubs for mothers, home makers, teachers, and government students; its is a veritable beehive of activities.

An old rambling palace, with courts and gardens four hundred and twenty years old, a spot where some of the most significant events in Korea's history have transpired, may seem a strange place for a social-evangelistic center, but it has proved to be ideal. The people love it. It is truly the *center*, for in its gardens are to be found

the very stone placed there in 1395 to mark the geographical center of the walled city. The home for the missionaries is the only new building which has been provided. The plan for the future development of the Center calls for an administration building with classrooms, an auditorium, and a gymnasium. The historic *Independence Hall*, where in 1919 the Korean revolution was officially launched, will be kept as a social hall, and other buildings will be used as hostels for students in government schools.

There are departments of child welfare, education, evangelism, and social service. A training course for Christian workers is conducted. Fifty hours of regular Bible study each week are offered. Hundreds have found Jesus and acknowledged him to be Lord of their lives. Each day witnesses a revival and new adventures in Christian service. Miss Mamie D. Myers pioneered this work and Miss Laura V. Edwards and Miss Ellasue Wagner followed her as Head Residents.

***The House of High Aims Songdo, Korea***

The social evangelistic center for women in Songdo was a gift of the Centenary. For a long time the evangelistic missionaries had felt the need of a center where work for women could supplement the activities of the little Korean churches of the city. When the building was begun, the women of the city showed an unusual interest. Christian and non-Christian women, old and young, watched the progress of the building. They could not believe that such a building was being erected for women. Doubt gave way to joy and hope when they saw the precious name, which they had chosen, engraved on the door. The women were to have a chance for self-expression of which they had never

dreamed. The name on the door is a Korean word of an old dynasty whose seat of power was in Songdo many years ago. This name, when translated into English, means *The House of High Aims.*

Close affiliation with the Churches and fervent evangelism have been the secret of the power of this center since its foundation. The center provides daily and weekly religious instruction for the women of the city and carries social and educational programs. It reaches the *yang ban*, or upper-class women. In the first six months of its history, forty women had become Christians and to-day there are seven hundred and thirty-three women and girls enrolled in various groups. The workers do much visiting in the homes preparing women for Church membership. The work of the Joy-Hardie Bible Institute is carried on in this building. There are night schools, cooking and sewing classes, day schools, and a kindergarten. From nine in the morning till ten in the evening the place is a scene of great activity. Miss Mary Vic Mauk has developed a strong music department. Miss Agnes Graham founded and developed this work and is still the Head Resident. She lives in the home with other missionaries on the compound of Holston Institute, but has an office and a rest room in the center. *The House of High Aims* is fulfilling its mission.

***The House of Abounding Grace Wonsan, Korea***

Miss Kate Cooper, the founder of the Social Evangelistic center for women in Wonsan, Korea, wrote in her report in 1926: "God has been wonderfully good to give us such a splendid new building for our woman's evangelistic work in Wonsan. We feel that the name, *Yur Cha Kwan*, which means *House of Abounding Grace*,

is just the right one. Although the building for the social-evangelistic center in Wonsan is new, having been completed in 1925, the work itself has been going on for years in small Korean houses, where it had no opportunity to expand. The center is not only for the women of Wonsan, but serves the needs of the country women as well who look to Wonsan as a source of their inspiration. Twenty-five Bible women carry on their work from Wonsan as a center, reaching more than one thousand women in the district. In every small village, night schools for women affiliated with the central plant are being established. It is a new day for women, since the men are so eager for them to learn that they give their time to teaching them. Bible classes and institutes for women are the chief features of the work. This center is indeed a spiritual haven—*a house of abounding grace.*"

***The House of Neighborly Love Oita, Japan***

The House of Neighborly Love, or the *Airian Kwan*, was the first settlement to be established in Japan. To the people it was a great mother heart and a center of brotherhood, so they named it *The House of Neighborly Love.* The work in Oita, a city of 45,000 people, was pioneered by Miss Ida M. Worth. This center was provided with the first Centenary money invested in Japan. The plant consists of the missionaries' home, which is also used for social activities, and a building, which contains the Japanese workers' home, a kindergarten, and classrooms. There is an attractive playground for small children. The center is located across the street from a public school, making it quite convenient for the children. Besides the kindergarten and mothers' club affiliated with it, there are story hours, Bible classes, English classes for govern-

ment school students, recreational and social activities especially for the young people. Work has been carried on in a near-by silk filature, employing fifteen hundred girls. Misses Annette Gist and Miss Ruby Van Hooser pioneered the work in 1920. Council missionaries, who are pursuing their second and third year of language study, usually live in the settlement at Oita. From this center, by means of a Ford car, evangelistic work is carried on in rural communities and in Beppu, a near-by resort.

***Social Evangelistic Center, Kure Japan***

Kure is the chief naval port of Japan, a city of about 150,000 people. For many years Southern Methodism has had a strong Church in Kure. A kindergarten has been conducted in connection with it, which has been supervised by missionaries living in Hiroshima. Kure was for many years a mission station of the Presbyterian Church. In 1920, they decided to consolidate their work in another section of Japan, and, on the recommendation of Bishop Lambuth, their missionary home was purchased as a location for an evangelistic center. In 1925 a new home was built and the old house remodeled for social evangelistic activities. The work was pioneered in 1922 by Miss Ida M. Worth and Miss Mary Searcy, who is still the head resident. The center being located near government schools, there is a marvelous opportunity to win young people to Christ. Clubs for graduates of the kindergarten, for government primary school children, and for high school girls and boys are conducted in this center. There are also a woman's society and four children's Bible schools. This center has a summer camp, for which they have secured a permanent location at the

foot of a beautiful mountain. Twenty-five girls went to camp in 1926, and all testified that it was, for them, a new experience in Christian living.

*Centros Cristianos in Mexico*

Mexico has three *Centros Cristianos* (Christian Centers) at Chihuahua, Durango, and Monterry. The Chihuahua Centro was the first to be developed. When, by inter-denominational agreement, our Board of Missions assumed responsibility for the work in the nothern part of Mexico, the Congregationalists left Chihuahua, and there came into the hands of the Southern Methodists a building which it was decided to use as an evangelistic center. Miss Lillie F. Fox pioneered the work in 1920. A short time after its opening Miss Fox wrote: "Our priestly friends have given free advertisement by admonishing their adherents not to attend our institution, but, due to the perversity of human nature, or out of pure curiosity, they have come, have seen, and have remained. Our total enrollment numbers eight hundred and twenty-five." English classes constitute one of the largest departments of the work. There are also Spanish classes, a day nursery, Camp Fire Girls, domestic science classes, and a clinic. The work is carried on in close coöperation with the Church, and through the various activities, the whole of life for many families is being enriched.

The Centro Cristiano in Monterrey was the second evangelistic center to be opened. It was pioneered by Miss Sarah E. Warne in 1921. It has already passed the experimental stage and is carrying on a vital program of evangelization and Christianization. This Centro has developed a democratic spirit; the rich and the poor meet together. Systematic Bible study classes

are conducted by a graduate of the Bible Department of Colegio Roberts. The domestic science department is very popular and there is a strong department of English; also a Daily Vacation Bible School. In 1927 the Centro was moved into the property of the Girls' School, that school having been moved and affiliated with Laurens Institute. Miss Warne says that the settlement is breaking down the prejudice of the people against Protestantism; this she believes to be its greatest contribution to the cause of Christ.

The Centro Cristiano in Durango was opened in 1923, and Miss Anne Deavours was appointed its first Head Resident. It is located in property which formerly housed the MacDonell Institute. Much repair work and extensive remodeling was necessary.

Many activities are carried on in this Centro: Camp Fire Girls, Boy Scouts, a story hour, and classes in Bible, English, reading, writing, first aid, and cooking. The majority of those enrolled in the beginning were Roman Catholics, and immediately the priests opened a similar institution, the first of its kind that they had initiated in Mexico. The Centro has a large commercial department. It is giving increasing emphasis to recreation. It is developing a corps of volunteer workers and has the coöperation of the Woman's Missionary Society, which assumes the responsibility of caring for many charity cases. Miss Ruth Byerly became Head Resident in 1927.

***The Quinta Tosca***
***Matanzas, Cuba***

The Evangelistic Center at Matanzas, Cuba, is the latest development of this type of institution in foreign fields. A number of years ago the Woman's Missionary Council became heir to a beautiful piece of

property in Matanzas, known as the *Quinta Tosca.* It is situated on the border of a very needy section. In 1926, Miss Bertha Tucker, formerly a missionary to Korea, was sent to Cuba as an evangelistic worker. After investigating the need, she opened an evangelistic center in the Quinta Tosca. It is the first organized evangelistic work, outside the schools, attempted in Cuba by the women workers. Already it has a large program, limited only by the number of workers available. There is a growing interest on the part of the people of the city, and the future development is very promising. At present much emphasis is being given to supervised playground activities. The community has a large Negro population, but the work is not limited to that group.

### Co-operative Homes for Young Women

The coöperative homes for girls and young working women is another type of social-evangelistic work carried on by the women of the Church; they feel a definite responsibility to create an environment that will serve as a protection as well as provide distinct Christian influence for these young women. Seven such institutions have been established: Mary Elizabeth Inn, San Francisco, Calif.; the Eva Comer Coöperative Home, Birmingham, Ala.; the Rebecca Sparks Inn, Waco, Tex.; the Young Woman's Coöperative Home, Lexington, Ky.; the Coöperative Home, Houston, Tex.; the Wilson Inn, Richmond, Va.; the Robert McIntyre Coöperative Home, Savannah, Ga.

***Eva Comer Co-operative Home Birmingham, Ala.***

Faith, inspired by the vision of a need, brought the Eva Comer Coöperative Home into existence. Two or three women and

Rev. George R. Stuart, the pastor of First Methodist Church, Birmingham, felt keenly that such an enterprise should be undertaken. A board was formed and, after careful consideration, although there was but $500 in the treasury, a property was purhased. This property, with the necessary remodeling, cost $100,000. Mrs. B. B. Comer, the wife of an ex-governor of the State, was elected a trustee. Within a week after her acceptance she passed away, and her family gave $25,000 of her money to the home. The Board then voted that the institution should be known as the Eva Comer Coöperative Home. It opened its doors in December, 1920, and to-day sixty-four young women are making it their home; it is sometimes known as the *Home for the Girl Away from Home.* Mrs. J. C. Fields pioneered the work. There is a minimum rate for board which all must pay, but each young woman increases the amount in proportion as her ability to pay is increased. A loan fund is available. The Home is now free from debt and self-sustaining. It has Bible classes, a missionary society and recreational and social activities. It is a living monument to the one whose name it bears and a daily witness of the love of Christ.

***The Young Woman's Co-operative Home Houston, Tex.***

In the summer of 1900 a city mission board was organized in Houston, and in 1907 the Young Woman's Coöperative Home was established—first in a rented building and later in a beautiful house of its own. Rev. H. M. Whaling was most helpful to the women in developing this enterprise. Sixty-four young women—clerks, stenographers, telephone operators, students, waitresses, and factory girls—find a home in this center. Its beautiful living room

and parlors afford a place for the social life; thus the holiday seasons are made attractive for girls away from home.

***The Wilson Inn Richmond, Va.***

The coöperative home in Richmond, Va., is known as *The Wilson Inn.* Miss Mary E. McDaniel, its Head Resident (in 1925), wrote: "In this age of industrial development where floor space in great factories is crowded with the latest improved machinery, we find a multitude of safety devices guarding life and limb. . . . In many cities the slogan *Safety First* is hung from the front of street cars. . . . Even on business streets we find safety zones. Wilson Inn is a veritable *safety zone* for the hundred and forty girls who have become its residents for varying periods of time during the year just past."[1] Girls working in factories, stenographers, telephone operators, and business girls—all think of Wilson Inn as home. Presbyterians, Baptists, Disciples, Methodists, those of any or no faith, find the same welcoming hand extended to them.

***The Robert McIntyre Co-operative Home Savannah, Ga.***

The McIntyre Coöperative Home is the result of the vision and prayers of one person, Mrs. H. E. Wilson, of Savannah. This institution was opened in 1915. It is located in a beautiful section of the city and offers a refined Christian home to working women.

***The Rebecca Sparks Inn, Waco, Tex.***

The Rebecca Sparks Inn, was the first coöperative home enterprised by the Woman's Work. It was presented to the Board for a Deacon-

[1] *Report of Woman's Missionary Council*, 1924-25, page 224.

ess Home the year that the Deaconess Work was authorized. However, it serves as a center of deaconess activity, rather than a home for deaconesses since it soon became a home for the working girls of the city of Waco. It was founded in 1900 by Miss Rebecca Sparks, a missionary pioneer, and the work was developed by Miss Mattie Wright, the first person to become a deaconess in the Methodist Episcopal Church, South.

***Mary Elizabeth Inn San Francisco Calif.***

The Mary Elizabeth Inn, of San Francisco, Calif., is the gift of Mrs. L. H. Glide to the Woman's Missionary Council. It was established in 1915 and is the most outstanding of all the Coöperative Homes. Miss Mattie Wright was the pioneer worker, and Miss Ethel Jackson has been superintendent for the past ten years. Mary Elizabeth Inn carries on all the activities of the coöperative home, and also serves in a very special way by providing a home for missionaries to the Orient as they go to their fields and as they return. Many sick missionaries have found at the hands of the workers at Mary Elizabeth Inn that tender ministry which they so much needed. It is a lighthouse in the far, far West.

***The Spofford Receiving Home Kansas City, Mo.***

The Spofford Receiving Home, established in 1915 in Kansas City, is a unique form of work that has no parallel in the Church. It is not in any sense an orphanage, but a receiving home for children, from three to twelve years old, whose homes are temporarily broken by crime, or by the death, separation, or illness of parents. The children remain until their homes can be rehabilitated or until they can be placed in other homes. They attend the ward

school and the city Churches. The religious instruction of the home is outstanding. In the summer, through the kindness of Rev. Charles M. Scarritt and the railroad officials, the fifty children move to a beautiful home in Green Mountain Falls, Colo., where they live and play in the beautiful out of doors. Spofford Home has always done a special form of scientific social work, and, at the request of the social agencies of Kansas City, it is to undertake a more definite task of specialized work in the testing of children. The institution is the lengthened shadow of Deaconess Daisy Ritter, who has given herself to the hundreds of children that have had need for a Christian home.

## CHAPTER VIII

## MEDICAL WORK AND SOCIAL SERVICE

*Appeal of Physical Suffering*

THE compassion of Jesus for the bodily sufferings of men has always been a sufficient justification for making medical ministry an integral part of the missionary program. The desperate physical needs of peoples, especially in the far East and in Africa, where modern medical science was unknown when the first missionaries entered those lands, has made always a tremendous appeal. It has become proverbial that Dr. Peter Parker opened China with his lancet. Medical work was doubtless the opening wedge for Christianity in that great country.

In the history of missions of the Methodist Episcopal Church, South, medical work has had a distinctive place. Dr. Charles Taylor, one of the first two men sent by the Church to China in 1848, was a physician. Dr. D. C. Kelley, who went out in 1854, was a graduate in medicine. The foundations of the medical work of the Methodist Episcopal Church, South, in China, were laid by Dr. Walter R. Lambuth, and carried on by the late Dr. W. H. Park. It was also Dr. Lambuth that pioneered the work in Japan; Dr. C. L. Reid pioneered in Korea; and Dr. D. L. Mumpower and Dr. Lambuth in Africa. Doctors have had a prominent part in initiating Southern Methodist missions.

It was not strange, therefore, that the women of the Church, in thinking of the needs of women in other lands, should early have turned their thought to medical

work. The need of women in Oriental lands made an especial appeal, for even when medical aid became available they were unwilling to receive attention from men physicians.

*Medical Work in China*

The story of the beginnings of medical work in China has already been given, in describing the Woman's Union Christian Medical College in Shanghai. This medical plant, including a hospital, clinic, medical school, nurse-training department, and schools for technicians and public health workers, is the largest enterprise of its kind that women have attempted in any land. The part which the Southern Methodist women have in this union work is the result of the labors, both in Soochow and Shanghai, of Dr. Margaret Polk, Dr. Ethel Polk Peters, Dr. Hattie L. Love, and Miss Mary Hood, R.N. Miss Zak Fok Me and Miss Yui Sing Tsu (afterwards known as Miss Dora Yui) were two of the first students to graduate from the Mary Black Medical School in Soochow. Dr. Zak became the Chinese resident physician in the hospital while Dr. Margaret Polk was in charge. She had a strong spiritual influence and literally gave her life for the hospital; having contracted tuberculosis, she died while still young. Miss Dora Yui accompanied Mrs. Josephine E. Campbell to Korea, helping in the establishment of Carolina Institute. She later felt a call to return to her homeland and work for Chinese women. She now lives in a town near Shanghai, where she is conducting an independent work for women including a Bible-Training School. She has a national reputation for her spiritual power, having traveled throughout China conducting revivals and institutes; she has won many women to the Christian life. Dr.

Mary Tai, also a graduate of the Mary Black School in Soochow, came to the United States, took postgraduate work at Johns Hopkins University, and returned to China to open independent medical work. She has always been a strong evangelistic force. Dr. Lucile M. Van, another graduate of Mary Black Medical School, studied in the Woman's Medical School in Philadelphia. She became an eye, ear, nose, and throat specialist and after returning to China was placed in charge of this work in the Margaret Williamson Hospital. She is (1928) in the United States again studying in Ann Arbor, Mich. She is an unusually skilled specialist.

An extensive clinical work is carried on in the Belle Harris Bennett clinical building of the Union Christian Medical College. One day, shortly after the building was completed, at the close of a crowded clinical hour, a bundle of rags was found in the corner of the chapel. Upon investigation it was found to contain a wee baby girl. Since no one claimed the child, Miss Hood adopted her for the hospital, naming her *Margeret Williamson*. She has grown to be a bright, beautiful girl and is the pet of the entire staff of doctors and nurses, Chinese and *foreign*. The plans are being drawn for a new hospital, the present one being forty-five years old; this new plant will contain a large department for children's work.

The second medical center in which the women have a part is at Changchow, China. When Dr. Hattie Love returned from her furlough in 1927, she was appointed to the Changchow General Hospital, which had been conducted for a number of years by the General Department of the Board in an old Chinese building. A plan of coöperation had already been agreed upon between the Woman's Department and the General De-

partment for the conduct and maintenance of this work. Associated with Dr. Love was Miss Lorena Foster, R.N., who went to the field in 1926. Dr. R. Morris Paty is the physician representing the General Department of this united work. The opportunity at Changchow is very great, but the buildings are entirely inadequate. The unsettled conditions in China have affected Changchow seriously, and the hospital was for a time the headquarters of soldiers. Dr. Love and Miss Foster have remained at their posts and have ministered to cholera patients and wounded soldiers, while keeping up their regular hospital work.

In addition to the medical work in Changchow and Shanghai, the Woman's Missionary Council has helped in general health work. For three years a regular appropriation was made to the support of the health program of Dr. C. C. Peters, who worked under the auspices of the Y. W. C. A., traveling throughout China, teaching health by means of pictorial charts. This work has since become thoroughly established and no longer needs to depend upon Church boards. In the Kong Hong Institutional Church in Soochow health work has had a large place in the Woman's Department. A baby welfare department has been conducted; also baby welfare campaigns, which are important events in Soochow. The doctors and nurses of the Soochow Hospital have given efficient service. Another contribution that has been made to general health has been the systematic visitation of the mission schools by the women physicians. Recently each of the three largest schools has had a resident nurse; graduates of the Nurse-Training Department of Margaret Williamson Hospital have

been employed. They not only care for the students but teach classes in health and hygiene.

*Medical Work in Korea*

The General Work of the Board of Missions conducts hospitals in Wonsan, and in Songdo. There was formerly a hospital in Choon Chun, which is now closed. Both the General and Woman's Work have shares in Severance Union Hospital in Seoul. An agreement was early entered upon between the departments of the Board whereby the women should supply the nurses for these hospitals, and maintain and conduct the nurse-training departments.

In *Songdo*, this work was enterprised by Dr. W. T. Reid, who went to Korea in 1907. For three years he labored without the aid of a trained American nurse. Finally, in 1910, Miss Gilberta Harris, R.N., was sent out. Shortly afterwards the hospital, which was the gift of Mr. and Mrs. W. C. Ivey of Lynchburg, Va., was completed, and became the center for the nurse-training work, the training school being established in 1911, and the first class graduating in 1914. Miss Harris remained in Korea till 1916 and was succeeded by Miss Rosa Lowder, R.N. During 1921-22, Miss Lynda Bray, R.N., and Miss Alice E. Furry, R.N., were in charge of the Nurse-Training School. Miss Carrie Turner, R.N., went to Ivey Hospital in 1919, remaining three years. At present Miss Rosa Lowder, R.N., and Miss Helen Rosser, R.N., who went out in 1924, are at Ivey Hospital. In 1921 a lovely home for nurses was built with Centenary funds. A branch dispensary of the Ivey Hospital was opened in the Songdo Woman's Evangelistic Center in 1923, the nurses giving service there also. Twenty nurses have been gradu-

ated from the Nurse-Training Department of Ivey Hospital. There are at present ten men and women in training and four graduate nurses are employed.

Medical work is also carried on in Wonsan. For ten years this consisted of only a dispensary under the supervision of Dr. J. B. Ross. In 1911 a hospital was built. The Woman's Work did not provide a trained nurse till 1917, when Miss Grace McCubbins, R.N., was appointed to this institution. She married the following year, and until 1922, when Miss Lynda Bray, R.N., was transferred from Songdo, the work was without a graduate nurse. In 1923, the hospital was enlarged and Miss Blanche E. Hauser, R.N., took charge of the Nurse-Training Department, where she still serves; she is assisted by graduate Korean nurses.

The Woman's Work has had only one representative in the Choon Chun Hospital. Miss Alice E. Furry, R.N., was appointed to this work in 1922. She was assisted by a graduate nurse, but did not attempt to conduct a Nurse-Training Department. The hospital was closed in 1927.

Severance Hospital and Medical School has a plant valued at $200,000 and is operated by six coöperating denominations. The largest single donor has been Mr. L. H. Severance, whose name it bears. The share assumed by the Woman's Missionary Council provided for an annual appropriation to the maintenance of the Nurse-Training Department and the support of a nurse. Mrs. Josephine E. Campbell served in Severance as evangelistic worker for several years just previous to her death.

In addition to the medical work in Severance, the Woman's Work has a share in the support of the Baby

Welfare and Dispensary Department of the Union Evangelistic Center in Seoul.

Medical work in Korea has not developed as rapidly as it has in China. The slow progress is probably due to the conservatism and superstition that prevail throughout Korea with reference to disease. The difficulty in securing young women of suitable age who can qualify educationally for nurse training is another problem. In the nurse-training departments men nurses as well as women have been trained.

***Medical Work in Africa***

In no place in the world, perhaps, are the physical sufferings of men more terrible than in the heart of the Belgian Congo. From the beginning the medical work of the Methodist Episcopal Church, South, in that field, has been central. It has been deemed indispensable as a form of missionary service. It is also essential to the missionary who has needed medical advice and help in adjusting his life to the climatic conditions of an area in the tropics very unfavorable to the white man.

The Congo Mission was founded in 1914 when Bishop W. R. Lambuth arrived with six missionaries, one a doctor.

Miss Kathron Wilson, R.N., was the first medical missionary sent to Africa by the Woman's Work. She sailed in August, 1917, reaching Wembo Nyama in January, 1918. Before her arrival Dr. D. L. Mumpower had opened a small hospital and dispensary at Wembo Nyama. Soon after her arrival, Miss Wilson was left in charge of the hospital, also of the other medical work on the field. "Her accomplishments in caring for the sick and unfortunate were no less than wonderful. In some instances she practiced surgery, performing nu-

merous minor and one major operation." On her return to the field after her first furlough, Miss Wilson stopped in Belgium to study tropical medicine. She took these courses in French, passing her examinations with credit. After her return to Africa 18,000 treatments were given in the dispensary at Wembo Nyama. In 1922, Miss Flora Foreman, R.N., and Mrs. Fannie B. Warren, R.N., were appointed to Africa. They were followed by Miss Dora Jane Armstrong, R.N., in 1925, by Miss Helen Farrier, R.N., in 1927, and by Miss Mary Taylor Myers, R.N., in 1928. Miss Wilson and Mrs. Warren have married and left the field. In 1927 Dr. Janet Miller, formerly of the China mission, arrived in Africa; she is the first woman physician serving in that field.

There are (in 1928) three medical centers in Africa in each of which the Woman's Work has a share in the maintenance and staff. The new hospital at Wembo Nyama was furnished from the women's share of the Centenary fund for Africa; the cost was $5,000. In 1926, this hospital cared for 423 patients, and 26,349 treatments were given in the dispensary. Miss Dora J. Armstrong serves at Wembo Nyama, doing an aggressive and outstanding work. The surgical dressings for hospital use are made from cotton, planted and cultivated under her direction. Miss Armstrong is doing thorough work in nurse training; recently she made a study of the medical work in the Presbyterian Mission, leaving two of her best men nurses in that mission for special training. Later they will return as assistants in the nurse training work. Miss Armstrong also finds time to superintend Boy Scouts and Mothers' Clubs.

There is also a small hospital at Tunda. In 1926 there were 462 patients, and 6,083 were treated in the clinic. Miss Flora Foreman, R.N., is in charge at Tunda; for eight months (in 1927) she bore the entire responsibility of the medical work, there being no doctor at the station.

In the center at Minga, 410 treatments were given in 1926. Dr. Janet Miller is now stationed at this point. In her 1927 report she says: "Gradually the news of our medical work has spread from village to village, until our capacity for caring for inpatients was so taxed as to cause us serious inconvenience. In each ward was crowded more than twice the number of patients that the building was intended to accommodate." The following is quoted from two letters from Dr. Miller: "The patients who have been able to work for their food have planted a garden of several acres in manioc, corn, and beans. They have also transplanted plantain trees. . . . One day an old chief arrived from a village two days' journey away. He left his eighteen wives at home and brought with him five personal servants and seventeen sick people from his village. What a procession they made! It was like an exhibition of the various tropical diseases, including sleeping sickness."

While much time and strength is being given by the missionaries to the bodies of men, yet the spiritual life of their patients is by no means neglected. Regular services are held in the hospitals, and personal work is constantly carried on. They also do follow-up work after the patients have been dismissed, thus extending their influence into the homes.

***Medical Work in Mexico***

The Board of Missions has three hospitals in Mexico—at Monterrey, Chihuahua, and Torreon. By agreement

the women supply the nurses and conduct the nurse-training departments of these hospitals, as in Korea. The following trained nurses have been sent to Mexico for this work: Miss Naomi Chapman (1922), Miss Edna Potthoff (1923), Mrs. Helen M. Lang (1923), Miss Pearl Hall (1924), Miss Bessie Baldwin (1924), Miss Ellen B. Cloud (1925), and Miss Bessie Lindsey (1927).

The Monterrey Hospital is the best furnished of the three hospitals in Mexico; it has a well-equipped laboratory, and a superior X-ray machine. In 1925, 1,257 patients received treatment. The nurse-training department has a three-year course, corresponding to standard courses in the United States. Eleven Mexican nurses have already graduated. Miss Naomi Chapman, R.N., is superintendent of nurses. Miss Edna Potthoff, R.N., and Miss Pearl Hall, R.N., have also served as members of the missionary staff. Much attention is given to personal evangelism; Deaconess Cornelia Godbey served for a year as evangelistic worker in this hospital.

The hospital at Chihuahua is known as Sanatorio Palmore. It was given this name by the missionaries in order that it might share in the prestige already gained by the school and printing plant in that city. Plans for this hospital began shortly after the revolution (1914-1918), when our missionaries returned to Chihuahua. A beautiful piece of property near the outskirts of the city was purchased. It consisted of a spacious residence and three acres of land. In 1923, Dr. J. H. Ray and Miss Edna Potthoff, R.N., were transferred from Monterrey to Chihuahua to develop the work. Miss Potthoff, in writing of their early experience, says: "With the inconvenience and the lack of help the work was very hard

and confining. I worked day and night. If I had three hours of sleep in the twenty-four I thought that I was blessed. We had to draw all the water by hand from a well which was very deep and carry it for the distance of a city block. It was a very dry season, and the city water was full of mud and slime. Our equipment was inadequate. Many of the instruments and furnishings, discarded at the hospital in Monterrey, were brought over here. It took me eight or ten hours to sterilize the material for the operating room instead of two or three, because the sterilizer leaked." To-day the Sanatorio is fairly well equipped. It has a modern X-ray machine, the gift of First Church, Birmingham, Ala. The grounds furnish space for raising Jersey cows and chickens; also vegetable and flower gardens, all used for the benefit of the patients. Up to 1927 there had been 737 patients, 348 of whom came in 1926. Since January, 1927, there has been no missionary doctor in the hospital. Mexican doctors use it for their patients, and Miss Edna Potthoff, R.N., is superintendent. The first student nurse entered in 1924, graduating in 1927. There are now seven nurses in training.

The nurse's profession in Mexico is in its infancy, and it is not easy to find those who are able and willing to endure the hardships of the required course. Only Christians are accepted for training. Daily religious services are held by the nurses, and they do personal work with their patients.

The third medical center in Mexico is the Hospital Americano, at Torreon. It was opened in December, 1923, the actual work of the hospital beginning in January, 1924, at which time four young women entered as student nurses. Mrs. Helen M. Lang, R.N., was the

first superintendent of nurses, and Miss Bessie Baldwin, R.N., had charge of the operating room. In 1927, Miss Baldwin became superintendent, and Miss Bessie Lindsey took charge of the operating room. The hospital has an out-patient as well as an in-patient department. The out-patient department is largely charity; more than 700 were given free treatment. In 1926 over 400 patients in this hospital were treated; a large number of them were charity cases. In 1927, ten fine Christian girls were in training, some of them being life service volunteers. After graduating one of this number expects to take Bible training, preparing herself for definite Christian service among her own people; another will work in one of the Centros Cristianos.

In addition to the medical work in the hospitals, health work is being carried on in the Centros. The one in Monterrey has been giving special attention to child nutrition, thus meeting a very great need. The Centro in Chihuahua has a clinic with Miss Ellen B. Cloud, R.N., in charge.

*Medical Work in the United States*

The Methodist Episcopal Church South, until within the last decade, has built very few hospitals. Scarritt Bible and Training School, in Kansas City, from its founding in 1892 till 1905, conducted a hospital to train Christian nurses for missionary service. It was the first of the series of excellent hospitals in Kansas City and was very popular. It occupied a primal place among the hospitals of the Methodist Episcopal Church, South, making a very definite contribution to Christian service. Miss Emma D. Cushman, its first superintendent, went as a missionary to Cæsarea, Turkey, and, because of her wonderful service at Konie during the World War, has

been honored by three nations. Miss Mary Hood, R.N., who was a graduate of Scarritt Hospital, and later its superintendent, went to China to open the Nurse-Training Department of Mary Black Hospital in Soochow; she still serves in Margaret Williamson Hospital, Shanghai. Miss Harriet Leck, another graduate, after distinguished service elsewhere, is now director of the Visiting Nurses' Association of Hartford, Conn. Still others have given outstanding service: Miss Harriet Butler in the Medical Settlement in Pine Mountain, Harlan County, Ky., Miss Helen Gordon McIntosh, in India, and Miss Genevieve Farmer, in Europe during the World War. This hospital undoubtedly made its contribution to the building of the Kingdom.

To-day the medical service of the Board of Missions, Woman's Work, is practically confined to the clinical and health work in Wesley Houses and Institutional Churches; there are very few of these centers that do not carry on some form of this ministry.

Caring for the sick and health education have been carried on through many forms of service: dispensaries, small hospitals for minor operations, general prenatal, infant, dental, eye, ear, nose, and throat, pediatrics, and pellagra clinics, nutrition classes, care of sick in their homes, provision of linens for sick in the homes, and examination and care of school children. These services have been available for both colored and white people. It is impossible to state the number that have been blessed by this ministry; much of it has been possible because of the volunteer service of Christian physicians, with whom the nurses have coöperated. The number of trained nurses within the deaconess ranks has been very small compared with the amount of service ren-

dered. Many nurses have been employed locally by the city boards of Missions.

There are a few centers which have carried on outstanding medical service for long periods of years: St. Mark's Hall, New Orleans, Kingdom House, St. Louis, and Institutional Church, Kansas City.

*St. Mark's Hall New Orleans*

St. Mark's Hall is located in a very congested section of New Orleans known as the old French Quarter, where there is a population of approximately 40,000 people of many nationalities. The health need of this community is very great, and St. Mark's has sought to meet it through a splendidly organized department of child welfare. A number of outstanding nurses have been appointed to serve this work: Miss Kathron Wilson, R.N., who later went to Africa; Miss Lulu Cason, R.N., and Miss Emma Vogel, R.N. At first the rooms and equipment were very inadequate, but later, when the new building was erected, necessary provisions were made. There have been six clinics carried on for many years. The attendance has always been phenomenally large. A fine laboratory is connected with the clinic. During the World War this medical center was made the base for a large emergency effort in fighting influenza.

*Kingdom House St. Louis*

Kingdom House, in St. Louis, is another social evangelistic center where a large place has been given to medical work. It is located in a district of 50,000 people, more than one-third of whom are foreign born. It is also near a large factory district. For a number of years Kingdom House had the best equipment for its clinic of any social evangelistic center in the Church. Baby welfare work, including baby feeding, and mothers' in-

struction classes have had a prominent place. It has coöperated in a very large way with the other social agencies of the city at work on the health program of St. Louis. It has maintained a large pure milk station. The nurse, in reporting the work in 1927, said: "During the year our clinic has grown and many persons have been helped to better health. An eye clinic has been added, whereby children with impaired vision are enabled to secure properly fitted glasses and treatment. Parents are becoming better educated about prevention of diphtheria; fifty children were given antitoxin with splendid results. A special weight clinic is in progress and a capable pediatrician, by giving his time generously, has built up a good baby clinic. Three general clinics are held each week, and 3,048 persons have been treated. The nurse doing the follow-up work of the day nursery applicants comes in close contact with the mothers, investigates the sanitary conditions of the homes, and verifies the mother's statement of the need of nursery care. Arrangements were made for seventy persons in this neighborhood to receive hospital care and fifty-six to receive special treatment in private offices free of charge."[1] From such a record it is evident that Kingdom House is still keeping its medical work in the forefront of its activities.

***Institutional Church Kansas City, Mo.***

The Institutional Church in Kansas City is situated in a semi-foreign community, the Italians largely predominating. A large public school is located a few blocks from the church; the children of this school are almost entirely Italian, and many of the teachers also are Italian. Medical work always had a central

[1] *Annual Report, Woman's Missionary Council*, 1927, page 233.

place in the program of the Institutional Church, especial emphasis being placed on coöperation with the Baby Welfare Department of the city. Nurses and doctors have given their services. The church has been used as the headquarters for many city health agencies, working for better health conditions. The Church has been a coöperating force in the community rather than an agency attempting an independent program. Mothers' instruction classes and pre-natal clinics receive much attention; a nurse visits in the homes of the people. During the World War, when doctors and nurses were commandeered for service, the clinic suffered for workers, but the church was made the center of general health programs. The Red Cross used it as a center for its membership campaigns. The Church rendered distinguished service during the World War helping to combat the influenza epidemic. It is giving special emphasis (in 1928) to child feeding and mother instruction classes.

***Present-Day Trends***

Since the organization of the Wesley House work, the city, county, and state have enlarged their health programs, including the care of the sick, preventive measures, and health education. The trend of the medical work in home mission institutions is toward greater coöperation with civic agencies. The Wesley Houses provide stations where these agencies may carry on their work, making sympathetic contacts with the people through the missionaries. This new method of health service is well demonstrated in Centenary Institute, Nashville, Tenn., where the institution is used as a demonstration center by the Health Department of the city and the Nursing Education Department of George Peabody College for

Teachers. Seven clinics are conducted in the Institute largely by these outside agencies—the center reaping the result, but not bearing the expense or directing the activities. Mrs. Carrie L. Bond worked for years in the settlements in Tampa, Fla. During her long service in that city she witnessed the change from institutional-directed health work to coöperative effort with other agencies.

### Christianizing the Social Order

The women of the Methodist Episcopal Church, South, have been pioneers in the field of social service. There was never a time in the history of home mission work when the auxiliary women were not interested in charity and relief; this work found a large place in their early reports. Gradually, however, the Woman's Board of Home Missions began to realize that preventive work, as well as mere charity, must be included in the program of service. They felt keenly the obligation to lead the womanhood of the societies in the study of social problems. This was a great educational undertaking. As Church women they had no precedent to follow. No woman's missionary societies of any denomination regarded this as an integral part of missionary work. The distinction between missionary and social work was quite clearly drawn. The Southern Methodist women determined to approach social problems from a Christian viewpoint, claiming the whole of life for Jesus Christ. With this growing conviction, as God directed, they progressed step by step in the educational process.

In 1908, a beginning in organized effort was made by the appointment of a standing committee on Sociology and Philanthropy; it was composed of Miss Belle H. Bennett, Mrs. Frank Siler, Miss Vivian Conway, Mrs.

Luke G. Johnson, and Miss Mabel K. Howell. The duty of this committee was: "To study social conditions in our own land and the most successful lines of social service work and to report to the Board annually on the same, suggesting subjects for local investigation and legislation." This was a large undertaking, but the committee came before the Board each year with the results of its investigation; and the auxiliaries were urged to carry on similar studies in their local communities. The white slave traffic, the moving picture, the liquor traffic, the sale of drugs, and compulsory education all had a part in this study during these early days. It was soon realized that what the women needed most were guides to help them in their local investigations. The standing committee, therefore, decided to prepare schedules to be used by city mission boards and local auxiliaries. This was an advance step, having great educational value.

In 1910 when the work was reorganized the constitution of the Woman's Missionary Council provided for a fourth vice president in charge of social service. This was another forward step. The standing committee, that had formerly directed the work in the Board of Home Missions, became the committee of the new department. A manual on social service was prepared as a guide, every auxiliary being asked to appoint a social service committee, whose duty it was to lead in study and investigation, keeping the entire auxiliary informed concerning local conditions. Later, quarterly social service programs were included in the auxiliary programs. By this method, educational work went forward by leaps and bounds. Many subjects were studied: such as housing, the status of women, the liquor traffic, legalized

vice, lynching, public schools, Negro homes, and public institutions for dependents and delinquents. Many bills pending in Congress or in the state legislatures called forth resolution of indorsement or protest. The women learned the meaning of social legislation and how to help in bringing it to pass. There came an understanding of the necessity for coöperative effort in social reform. The auxiliaries in cities began to unite for the accomplishment of their common tasks, and district and state-wide coöperation often resulted. In process of time, marriage and divorce, child labor, and health all received extended study. Gradually the term *Social Service*, so vague at first, became full of new meaning, and through the enlarging vision new fields of service were included in the missionary program; the women were learning the meaning of the Jesus way of life. So great had been the advance that Mrs. W. A. Newell, the Council Superintendent of Social Service, wrote in 1925: "Testimony has come from without our ranks, from social workers, state departments of public welfare, and other agencies concerning the efficiency of the Southern Methodists in local community work. One said: 'When I go to a town unknown to me and want a group with whom to initiate a movement for public welfare, I go to the Methodist Woman's Missionary Society.' Another said: 'The Southern Methodist women lead all other Church groups in social insight and methods.'"

Under the wise leadership of Mrs. W. A. Newell the social service activity of the women has been related to that of the Board of Temperance and Social Service. This has made possible larger opportunities for study and conference regarding the outstanding social problems of the South. Thus for the past twenty years, the

women of the Church have made a definite effort to bring in the Kingdom through the Christianization of the social order.

### Inter-Racial Work

The inter-racial work is a special form of social service, conducted by the Woman's Missionary Council, which deserves a large place in its history. This work did not take definite form within the organization until 1920, when a commission was appointed. This was the result of an educational process which had been carried on through a number of years. It was a definite effort to lead the women of both races to understanding and to coöperative service. The action of 1920 is as follows:

*Resolved:* 1. That as Christians and workers in God's Kingdom we accept his challenge to show forth his power to settle racial differences, thereby setting before the whole world an example of the power of Christianity to meet inter-racial crises everywhere.

2. That we set ourselves definitely to the task by the creation of a commission on race relationship.

The commission began its work at once with Mrs. Luke Johnson, of Atlanta, Ga., as chairman, Mrs. A. B. Smith, vice-chairman, and Miss Estelle Haskin, secretary.

he first step taken was an attempt to understand the problems of the women of the Negro reace through first-hand contacts. With this in mind, two representatives of the commission attended in Tuskegee in 1920, the bienn l meeting of the National Federation of Colored Women's Clubs. Eight hundred representative Negro women were present. At the close of this conference, upon request of the commission's representatives, ten of the women remained for an informal conference re-

garding the outstanding hindrances to good will between the white and Negro races. A whole day was spent together in frank discussion, and as a result the Southern Commission on Interracial Coöperation financed a meeting which was held in Memphis in the fall of that same year. It was inter-denominational and was the first large meeting ever held in the South where white and colored women sat together to discuss their common problems. Mrs. Luke Johnson, the chairman of the Council Commission, was largely responsible for the initiation and success of this epoch-making occasion. The findings of the Memphis meeting were used as a basis for study throughout the South. Another most important result was the formation of an inter-denominational and inter-racial committee as a part of the Southern Inter-Racial Commission.

The Commission's work during the first year in creating good will was so outstanding that it was given favorable commendation by the Federal Council of the Churches of Christ in America, by the official papers of some influential Negro colleges, and by *The Crisis*. The value of this whole movement was that colored women had been given a chance to express themselves freely to white women who wanted to understand their aspirations. The Commission became a bond of sympathy.

The activities of the second year were not less outstanding. The work already projected was carried forward, and in addition the Council's Commission held state denominational meetings in connection with the state conferences, put on by the Southern Commission on Inter-Racial Coöperation. Mrs. W. A. Newell, as superintendent of social service, was present at the meetings, working with Mrs. Johnson. The conference

officers and district secretaries were greatly helped in understanding the policies and programs. By the close of 1921, the Federal Council of the Churches of Christ in America had set up a Commission on Church and Race Relations and because of the outstanding service of the Council's Commission, the Council president and the chairman of the Commission were asked to serve as members of the Federal Council Commission. The Home Missions Council and the Council of Women for Home Missions called attention to the work that the Woman's Missionary Council Commission had undertaken. The greatest forward step in 1922 was an inter-racial conference, held in Atlanta, where twenty conferences, east of the Mississippi, were represented. At this time principles and methods were stressed. The Commission directed the auxiliaries in a study of the Negro Church, school, and home.

It was decided by the Woman's Missionary Council in 1925 to continue, through the Social Service Department, the inter-racial work, the foundation of which had been so thoroughly laid by the Commission. Mrs. W. A. Newell, having worked with the Commission, was prepared to carry it forward as the superintendent of social service. Close contact with the Southern Commission on Inter-Racial Coöperation was continued and the conferences and auxiliaries carried forward their work along the lines and principles established. In 1926 the Council sent two representatives to the Women's Inter-Racial Conference at Eaglesmere, Pa., which was enterprised by the Inter-Racial Commission of the Federal Council of Churches of the Christ in America. The findings of this meeting were studied by conferences and auxiliaries. Inter-racial committees have been formed in

many of the auxiliaries. Practical lines of coöperative work with colored people have been initiated by some auxiliaries and successfully carried forward in keeping with the principles of inter-racial coöperation that were established by the Commission.

# CHAPTER IX

## MISSIONARY SISTERHOOD AROUND THE WORLD

### Restatement of Advance

In the preceding chapters, we have sought to portray the advancement of the women of the Methodist Episcopal Church, South, during the past fifty years in making their contribution to the extension of the cause of Christ throughout the world. We have noted how they organized for special service at home and in other lands and how they have continually strengthened that organization to make it adequate for this great task. We have seen the educational processes that have been developed in order that they might intelligently carry forward their undertaking. Through the establishment of educational institutions and social-evangelistic work they have sought to meet the needs as they have understood them at home and abroad. We have realized that all this has been done not as a substitute for what was their responsibility as Church members to the regular missionary activity of the Church, but as a "plus" contribution which they as women have sought to make. As the half century of this missionary endeavor draws to a close, it is fitting to contemplate the results of woman's activity and make special note of the greatest sources of inspiration for the task just ahead. The missionary sisterhood that has been created around the world is indeed the outstanding inspiration.

## Sisterhood in Service

Were we privileged to go to China, Manchuria, Korea, Japan, Brazil, Mexico, Cuba, Africa, Belgium, Poland, and Czechoslovakia, we would find the women of the Methodist Episcopal Church, South, organized in missionary societies. They have the same motives and purposes and, in most cases, the same methods of activity that are found in the societies in the United States. In China, Korea, Japan, Brazil, Mexico, Cuba, and Poland we would find not only local societies, but fully organized districts and conference societies. In Brazil the three Conference Societies (Brazil, Central Brazil, and South Brazil) are making plans to unite in an organization similar to the Woman's Missionary Council.

The first legislation by the Woman's Missionary Council regarding missionary societies on foreign fields was passed in 1918 as follows:

It is gratifying to note that the women in Brazil and China showed broadness of view and spirit by voting to give ten per cent of their funds to some line of work under the Woman's Missionary Council. The committee approves the constitutions presented by the women of China and of Brazil and presents the following recommendations:

1. That we welcome with pleasure these organizations and begin the formation of organizations in other fields.

2. We recommend that each Mission Conference be granted the privilege of adapting to the needs and conditions of that field the constitution and by-laws of Conference and auxiliary societies prepared by the Woman's Missionary Council.

3. That in order to keep in close touch with Conference Societies in the mission fields the Conference corresponding secretaries and treasurers of said societies send annual reports to the Administrative Secretary of the Foreign Department and to the Treasurer of the Woman's Missionary Council.

4. That all Societies may feel a vital connection with the work of the Woman's Missionary Council each society thus formed shall appropriate not less than ten per cent of its funds to some line of work projected by the Woman's Missionary Council, the direction of this ten per cent being left to the society itself.

5. Whereas the President and Corresponding Secretary are members of the Woman's Missionary Council, we recommend that alternates from Mission Conferences be elected from among missionaries at home on furlough.[1]

Somewhat later, because of uncertainity existing on the fields as to who could be elected alternates, an action was taken to the effect that only nationals who were members of the executive committee of their conferences, and only missionaries who represent the Woman's Missionary Council on the fields, would be eligible to be elected as alternates to the Council.

As a result of these actions the conference missionary societies of other lands have had legal representatives at all Council sessions. Thus they have taken their place as an organic part of the body. There have been a few occasions when some of the foreign conferences have been represented by their own officers; these have been red-letter days in the Council. In 1918 Mrs. Z. U. Tsiang, treasurer of the China Conference Society,

[1] *Annual Report, Woman's Missionary Council*, 1917-18, page 28.

was present. Before her return she visited all the districts of the North Alabama Conference; she was a great inspiration in this country and took a fervent message back to her own Conference. Since that time others have represented their conferences as follows: in 1925, Miss Vong Pau Sze, corresponding secretary of the China Conference Society; in 1927, Mrs. D. C. Chaves, president of the South Brazil Conference; in 1924, Mrs. Eliza de Pascoe, president of the Mexico Conference; in 1928, Mrs. Eleanor Yun, president of the Korea Conference, Mrs. E. S. de Pascoe, president of Mexico Conference and Miss Y. B. Dju, superintendent of social service in the China Conference. The following fraternal messengers were present at the Jubilee Council meeting: Miss Vong Pau Sze, China; Miss Hamake Hirose, Japan; Miss Angela Montes de Oca, Cuba; Miss Louiza May, Poland; Mrs. Emily Dobes, Czechoslovakia; Miss Irany Andrade, Brazil; Mrs. Ester Hernandez, Mexico. After the Jubilee Council meeting these fraternal messengers were the guests of various conference societies, thus having the opportunity of first-hand contact in the homes and churches, and with conference, district, and auxiliary women.

The missionary women of other lands have received the preparatory literature and, having adapted it to their needs, are putting on the Jubilee celebration. They, as well as auxiliaries in America, held retreats for prayer on the morning of the opening of the Jubilee Council meeting in Nashville. Fraternal messengers have been appointed to attend the Jubilee meetings in some of the mission fields. Miss Esther Case represented the Jubilee in the Orient in 1927, and Mrs. F. F. Stephens went as fraternal messenger to Belgium, Po-

land, and Czechoslovakia. In 1928, Miss Daisy Davies will go as messenger to Cuba, Miss Mabel Howell to Brazil, and Mrs. F. F. Stephens to Mexico. It is not possible to estimate the inspiration that has come from these contacts with women of other lands. It is the beginning of a new day for which women have longed and prayed.

### Creative Forces

The growth of the Woman's Missionary Societies in other lands has been gradual, the most rapid development being within the past ten years. As groups of Christian women have been formed in the various churches, it has been natural that they should feel the need of some channel for service and self-expression. The missionaries guiding them have turned to the missionary society as the only authorized form of woman's work in the Church, and have sought to interpret its purposes and privileges. The young people in the schools have also wanted some form of organization, and the Junior or Young People's Missionary Society has met their needs. In many schools, Epworth Leagues have been formed. Both evangelistic and educational missionaries have been active in fostering these organizations.

The greatest inspiration that has come to women of other lands has been the result of contact with the leaders of the missionary organization. The visits of Miss Belle H. Bennett and Miss Mabel Head to the Orient in 1914-15, of Miss Maria Layng Gibson, and Miss Bennett to Brazil, of Miss Daisy Davies and Mrs. F. F. Stephens to Europe, and of Miss Esther Case to Cuba, Brazil, and Mexico, and later in 1919 and 1922 of

Miss Mabel K. Howell to the Orient have helped to interpret the meaning of the missionary organization. Miss Bennett was a special inspiration to the women of all the fields that she visited. She made an effort to visit as many societies and groups of women as it was possible to gather together.

### Training for Service in Other Lands

To the women in the United States the missionary society has been a channel of self-expression. Being members of churches where the leadership has been largely in the hands of men, they have felt the need of some organization where women could hear their own voices, learn to pray, and engage in distinctive service. There is no motive that has led women to organize in America that has not been felt by women in other countries. The call to missionary service is being heard by the Christian womanhood of all nations. It is interesting that a number of the new conference societies have chosen Africa as their foreign mission field, because it presents the deepest need of womanhood.

Neither the Oriental nor the Latin-American woman has even as great an opportunity for self-expression as has been afforded the American woman. They have been closely kept within the walls of their homes and many have been taught from childhood that their position in life is inferior. The message of the gospel has revealed to them that there is equality of life in Jesus Christ. As they entered upon their new life in the Church, they were timid and shrinking, so they eagerly seized upon the opportunity given by the missionary society for Christian training. In the missionary societies they find opportunity for Bible and mission

study. In some cases the stories of missionary heroes have been translated and used for study. Programs and program material have been prepared. Women missionaries, including missionaries' wives, have helped in developing this work.

The social service department of the Woman's Society has been especially educative; a social conscience has been created among women. They are concerned and feel themselves responsible for community problems. This has been an untold gain to the cause of Christ.

Perhaps the greatest value is in the sense of unity; there has been formed a real *league of nations* among the women of the world. When the Secretary visited China in 1922, she was present at the meeting of the Annual Conference. On that occasion women were seated as delegates for the first time. This was the result of the victory of *laity rights* in the General Conference. These women were fully aware of this and, when preparing for the memorial service, they insisted that the name of Miss Belle Bennett be listed with those of the preachers who had passed away that year and that Miss Howell speak regarding the life and work of their leader. They said: "She was our Miss Bennett as well as yours."

## Woman's Missionary Societies

***The Society in China, 1917-1928***

In October of 1927, the China Woman's Missionary Society celebrated its tenth anniversary. It was as great an occasion to them as the fiftieth anniversary is to the woman of America. In writing the anniversary report to her Conference, the corresponding secretary said: "What a work! What a sisterhood it is! The Jubilee in America! The tenth anniversary in China!

Americans working in China! China working in Africa, and the women of the whole wide world joining hands to bring in the Kingdom of God!"

In the year 1917, a small group of Chinese women, representing ten auxiliaries from Shanghai, Soochow, and Huchow Districts, who had been deeply stirred by the visit of Miss Bennett and Miss Head, met in Moore Memorial Church, Shanghai, and organized a conference society. By the end of the first year these ten groups had increased to forty and the membership to one thousand. At the anniversary in 1927, just ten years later, there were ninety-three societies and four thousand members. There were more members enrolled in the missionary society than in the Church itself. The women were publishing their own missionary paper.

The first year the Society pledged one-tenth of its funds to the work of the Woman's Missionary Council in Africa, one-tenth to conference expense, and eight-tenths to home mission work in the far distant Province of Yunnan. In the ten years the sum of $16,772.67 has been collected; $6,000 for Yunnan and $1,700 for Africa. The China Society has adopted the plan of a *stated offering*, the amount to be determined by each individual. The most unique source of income is through their *Memory Books*. The China Conference has two handsome volumes of *Memory Books*, one for adults and one for children, on the pages of which are inscribed the names of the *life members* and those presented for *the memorial roll*. Engraved certificates are given in return for the money subscribed. This *Memorial Roll* makes an effective appeal in China, where the dead are given special honors. "In non-Christian families large sums

are used at every funeral for *ghost money;* this, with other offerings, is burned for the use of the dead. Christians cannot engage in such rites, and yet their refusal to participate often brands them as stingy and unfilial. They now pay into the missionary society the money that would have been used for these practices and receive in return a handsome certificate that can be displayed at the funeral and can be carried in a chair of honor in the funeral procession."[1]

The story of the tenth anniversary thank offering is one that should stir the heart of every woman in America. The Nanking Bible Teachers' Training School was the object of this special gift. The goal set was $1,000 (Mexican) over and above the regular income. The women prepared seven hundred individual mite boxes and larger boxes for auxiliaries to receive this thank offering. Meanwhile the recent war situation developed, and they feared greatly that the offering would be seriously affected. The general looting in Nanking had already resulted in the loss of a number of the mite boxes containing precious gifts. When this news was received by other societies, more fortunately located, like the auxiliary at Moore Memorial Church, in Shanghai, they more than doubled their gifts. At the anniversary meeting October 10, 1927, when the mite boxes were opened, there was $2,000 instead of the $1,000 pledged. "From every quarter the anniversary gifts came pouring in, coppers by the bushel, coppers that took days to count, and dimes and dollars, and a *few fat checks.*" The women of China also had learned the value of small offerings systematically given. Can we sense the thrill? Not

[1] *Report of Anniversary of China Conference Woman's Missionary Society.*

only was there success in offerings; Miss Tai Dzong I, had been duly consecrated and sent to Manchuria. As the love and prayers of the women of America followed Miss Lochie Rankin when she sailed for China, so the love and prayers of the women of China followed their first missionary to Manchuria.

The Woman's Missionary Society of China has peculiar problems and distinctive methods. In many of the country auxiliaries and in some of the city auxiliaries there have been many women who could not read and write. The societies have formed classes and assumed the work of instruction as a missionary activity. A special feature of the auxiliary work in China has been in the department of local evangelism. Women organize themselves definitely for such work, holding cottage prayer meetings in the homes. Over six hundred women were reported in 1927 as giving regular systematic volunteer service in this way. Wong Ta Ta, the first girl pupil of the first girls' school in China, and the daughter of the first Bible woman, has been ordained by the China Annual Conference, as the first and only woman (local) preacher in Southern Methodism. She is very active in evangelistic work at Moore Memorial Church, Shanghai.

The China Conference Missionary Society has had two outstanding presidents. The first was Mrs. K. T. Yang, a graduate of Virginia School. She was a most beautiful Christian character, able, gentle, tactful, unobtrusive, and ardently devoted to Jesus Christ. She served for five years and then, because of ill health, resigned. She passed away during the year of the tenth anniversary. The second president is Mrs. Z. U. Tsiang a graduate of McTyeire and the principal of Davidson

Girls' School. She is the first Chinese woman in Southern Methodism to be made principal of a missionary boarding school. As has already been noted, she was a member of the 1918 Council meeting in Memphis. She thoroughly understands every detail of missionary work, and is abundantly able to be a spiritual guide to the women of the Church.

*Society in Korea 1920-1928*

The Conference Woman's Missionary Society of Korea was organized in Chongkyo Church, Seoul, in 1920. It was the result of small beginnings in many places. In 1913, one of the oldest Bible women organized a society in the Wonsan District. This was a new experience for the women; they had never held office before, but they felt the call of God and sought a channel through which to serve. The Bible women who joined the Society agreed to give one-twentieth of their salaries (many were receiving only five dollars a month) to the cause of missions. By the end of the first year they were able to support a Bible woman to work in unevangelized villages. About the same time similar beginnings were made in Songdo and Seoul.

These isolated groups united in 1920 in the meeting at Seoul, and formed a Conference Society. They, too, had felt the inspiration of Miss Bennett's visit. Not having any other precedent, these women naturally followed the rules and by-laws of the sister society in America. Miss Naomi Choi was their first president, remaining in office two years, until her missionary zeal burned so intensely that she volunteered to go as their missionary. She was appointed to far-off Siberia to labor among the Korean women who with their families had gone to the great North Country to escape Japanese

rule. In 1922 Mrs. Eleanor Yun was elected president; she represented her Conference at the Jubilee Council Meeting in 1928.

The Missionary Society in Korea has had a very rapid growth, having a larger membership than the one in China. In 1927, the Conference Society reported two hundred and eighty-six auxiliaries with 4,823 members, including young people and children; there is a society in every congregation. In Korea the young people's and children's work has received much attention, there was in 1927 six young people's societies, fifty-seven junior and twenty-eight baby divisions.

The women of the Missionary Society in Korea send a tenth of their funds to Africa, through the Woman's Missionary Council; they contributed also to the Bennett Memorial. In addition to the support of their missionary in Siberia they maintain four home missionaries, supply a scholarship in the Woman's Biblical Seminary, and aid in the support of the Door of Hope in Seoul. Missionaries and Bible women have been most active in promoting the work of the Society; in many cases the Bible women are the district secretaries. No more heroic foreign missionary could be found than Miss Naomi Choi. When Miss Howell met her at the Annual Conference meeting in Vladivostok, she was itinerating from place to place, gathering together the lonely women and girls so far from their beloved Korea, and keeping them true to Jesus Christ; she was directing the visitation of more than twelve Bible women. She even suffered imprisonment at the hands of the Bolsheviks. She was in reality a supervisor of woman's work, coöperating with Rev. J. S. Ryang. Miss Kate Cooper reveals the value of the Korean Missionary Society when she says: "The

Missionary Society has been the only means of developing the churchwomen for the country villages; they have no other opportunity for growth and service."

*The Society in Japan, 1917-1928*

Inasmuch as the Japan Methodist Church is organically independent, the Woman's Conference Missionary Society is, of necessity, in a different relationship to the Council. Oneness of purpose, however, in extending the cause of Christ makes a oneness of feeling and interest. There are in Japan two Conference Societies, the Eastern and Western, the Western being the one related to the Southern Methodist territory. This Western Conference usually holds its meeting at the same time and place as the Annual Conference. It was organized about 1917. The woman's auxiliary in the Central Church at Kobe has been the leading auxiliary of the Western Conference. Miss Maud Bonnell took an interest in organizing the women of this Church for missions long before there was a conference society. When the Western Conference Society was organized the late Mrs. H. Yoshizaki, of the Central Church auxiliary, became its president. The president is now Mrs. Nishikawa. Miss Okujo, the corresponding secretary, is planning to come to the United States for study at Scarritt College.

Since 1920 the Japanese Conference Societies have been supporting a missionary, Bible women, and a kindergarten in Dairen, Manchura. Rev. S. Kihara, and Rev. H. U. Yanagiware have been the missionaries. The Society also supports Bible women in other needy places and scholarships in mission schools for needy boys and girls.

The women of the Japan missionary Society have

problems similar to those of tne early days in America. In most of the Churches there is a society called the *Woman's Meeting* which is really like our *Ladies' Aid*. It takes care of the local interests of the Church. The women interested in missions are also members of this *Woman's Meeting*. The missionary dues are collected at this meeting and sent to the conference treasurer. There is no developed educational missionary program in the local Church. The missionary activities are stressed, however, in District and Annual Conferences. The women in Japan have not found it easy to assume full responsibility for missions, but they feel the call to service and find themselves gaining in strength as they enter open doors. One of the officers, in writing of the work, recently, said: "God is entering into the hearts of the women of the Church, and they are beginning to feel that he is saying to each one: 'Go and tell the sweet old story of Jesus and his love for the world that is dying for a little bit of love.' When we feel like this and think of Jesus teaching 'love thy neighbor as thyself' we cannot idly sit down and dream worldly pleasures. Our work is little, but as long as our life is built on the solid rock of Jesus, he will help us and lead us to do the greater work. We are trying to follow the footsteps of Jesus. May God bless and watch both you and all of us, though we are far apart."

***The Society in Mexico, 1919-1928***

Until about 1919, Ladies' Aid Societies had been fostered by pastors and missionaries, and were to be found in almost all the Churches in Mexico. The women were not entirely satisfied with this form of service. In 1919, when Miss Esther Case, as secretary of the Board of Missions, visited Mexico, she attended the

Annual Conference and urged the women to federate these Ladies' Aid Societies, making a Conference Society with a missionary program. The women responded heartily to this proposal. They felt that it would be a decided advantage to them and the work to become connectional, related organically to the Woman's Missionary Council. The Conference Society was organized with Miss Sara Betancourt as president. She was succeeded by Mrs. Eliza S. de Pascoe, who, in 1924, represented her Conference in the ¦ Council meeting at Tampa.

Beginning (in 1919) with nine auxiliaries, the Mexico Conference Society had (in 1928) twenty-five, with four well-organized districts. The Mexico Conference Society publishes an official organ, the *Antorcha Misionera*, which is a magazine of twelve pages carrying missionary inspiration and program material; it also has a *Literary* and a *Home* page. The Conference Society, when but one year old, took the support of a school in Korea as its foreign missionary work. The large country day school at Wha Chun, Korea, was assigned to them, and it bears the name *Mexico*. The society has taken a special interest in the young women trained in the Bible Department at Roberts College, Saltillo, consecrating them for service at their annual meetings; they follow these young women with love and prayers, as they go out into evangelistic work.

The Conference Society in Mexico has inter-denominational and inter-national contacts. It is a member of the National Union of Woman's Christian Societies in Mexico, and has contacts with Latin-American women in other lands through the Prayer League that was organized at the Congress of Christian Work in South

America, held in Montevideo, Uruguay, in 1925. Mrs. Pascoe, the conference president, and Miss Ester Hernandez, the fraternal messenger, were present at the Jubilee Council meeting. Mrs. F. F. Stephens attended the Mexico Conference meeting in the spring of 1928, as Jubilee messenger from the United States.

***The Society in Brazil, 1916-1928***

Miss Layona Glenn is largely responsible for the organization of the Woman's Missionary Society of Brazil. Her position, for so many years, as missionary secretary for Woman's Work in Brazil, gave her the opportunity of going from place to place, thus becoming acquainted with the women of the churches. Miss Glenn realized that the Ladies' Aid Societies, having no program and no definite motive except to help themselves and their local churches, and no literature, lacked the essential educational values for the development of Christian womanhood. The women were timid and shrinking. They had never heard their own voices in public meetings. They needed the impetus to a larger and more constraining motive.

On April 20, 1916, the outstanding women of the various churches, representing sixteen *Ladies' Aids*, gathered in the city of Sao Paulo to organize a connectional missionary society. Miss Glenn had translated into Portuguese the constitution and by-laws of the societies in the United States. Miss Glenn, in writing of this organization meeting, says: "This was serious business, and the women realized it. They could think deeply even if they were too timid to stand up and express their thoughts. Sometimes it was necessary for the presiding officer to leave the chair to sit by the side of the one

speaking in order to hear what she was saying, but the business went forward."

The women requested Miss Glenn to become the conference president, but she refused, stating that the offices in the Conference Society should be held by Brazilian women, and Miss Francisca de Carvalho was elected. At that time there was but one conference in Brazil. Two years later, just as the Society was becoming established, three annual conferences were organized. The majority of the officers were living in what became the Central Brazil Conference. Miss Emma Christine was requested by the bishop in charge to coöperate with the Brazilian women in the organization of the Brazil Conference Missionary Society. This was accomplished in 1920, when Mrs. Ethelvina Becker was elected president. In 1924 the South Brazil Conference Society was organized with Mrs. O. Chaves as president.

The Woman's Missionary Society work in Brazil has so developed that to-day there are in the three conferences one hundred and ten auxilaries, with a membership of five thousand. During this time these societies have raised $15,000. Brazil was the first mission conference to organize. The Brazilian women have been ambitious in their program of service. They have taken the entire responsibility of many of the parochial schools. The Central Brazil Conference Society is supporting a girls' boarding school at Biriguy. The Brazil Conference Society has undertaken the founding of a conference orphanage. One of the distinctive features of the work in Brazil is a children's magazine, the *Bem-Te-Vi*, edited by Miss Leila Epps. Miss Epps also coöperates with Brazilian women in the preparation of programs and program material for the missionary societies.

The benefits of this organized work are shown by Miss Glenn: "I sat in the audience at the last annual meeting (1926) and listened to an appeal from the retiring president of the Brazil Conference Missionary Society. She stood on the platform before a packed audience, challenging the young people to service. She spoke in a clear voice that carried to the farthest corner of the large auditorium. I could not help thinking that it was a long way from the day of our organization to this night when this once timid woman was clearly sounding the clarion call to service, modestly but unafraid."

***The Society in Cuba, 1922-1928***

The Woman's Missionary Society of Cuba has been fostered by Miss Annie Churchill. Miss Norwood Wynn's visit to that field in 1921 was a great inspiration to the women of the churches in Cuba. In reporting this visit she wrote: "The cordiality with which workers and members receive me everywhere and the hearty coöperation they extend will always remain a grateful memory. Seven volunteer circles and seven missionary societies were organized during my five weeks in Cuba." Miss Case, in speaking of Miss Wynn's work, said: "Wherever she has gone the students have responded to her call for life service. She has also organized woman's missionary societies, and she writes that all that the young people and the women in Cuba need is to have the opportunity presented to them, and they are glad to offer themselves for service." The *Antorcha Misionera* the (*Missionary Torch*) was planned for the women of Cuba as well as Mexico and contains program material for their missionary societies. The Cuba Conference Society was organized in Cardinas, Cuba, February 24, 1922, at the session of the Annual Conference, with Ana

Rosa Nonel (now Mrs. Miguel Soto) as president and Miss Annie Churchill as corresponding secretary. The Missionary Society in Cuba is still largely a federated Ladies' Aid Society. It sends ten per cent of its money to the Council to be used in the regular work, but does not have a distinct missionary program. This will undoubtedly come in the near future as the women learn the power of federated effort.

The Cuba Conference Society sent Miss Angela Montes de Oca as fraternal messenger to the Jubilee Council meeting. This Conference has worked out a splendid program for the Jubilee year. Miss Daisy Davies will represent the Council in Cuba as Jubilee fraternal messenger.

*The Society in Congo Belge Africa, 1919-1928*

In January, 1919, a meeting was called, by the women missionaries at Wembo Nyama, to tell the women of the Church about the missionary society, hoping that they would be interested in organizing. The majority welcomed the idea, and February 14, 1919, the first African auxiliary of the Woman's Missionary Council was organized with a membership of forty-five, including the three women missionaries—Miss Etta Lee Woolsey, Miss Etha Mills, and Miss Kathron Wilson. It was decided that the dues should be one egg a month or its equivalent, which is one cent in money. Eggs, especially Sunday eggs, have always been legal tender with missionary women. There were few missionary societies in the early days in America that did not fall back on this method of finance. The first mission study of the African women was about the women and customs of Korea and a part of their pledge was directed to the support of missionary work in that

country. In April, 1919, the idea of supporting a native evangelist, was presented and was heartily approved. Mundadi, an unusual evangelist, was chosen as their *special.* He was praying at the time for the chief in the heathen village where he was preaching and asked the women of the missionary society to join him in this prayer. Some months later the chief appeared at church and began to take a vital interest in the Christian religion. This made a deep impression upon the women; it was the result of their first united effort. By July this society had fifty members. Soon they began to give freewill offerings in addition to their dues. A conference society in Africa has not yet been organized.

***The Society among European and Russian Women***

When Miss Daisy Davies went to Europe, as a representative of the Centenary Movement, to aid the Polish relief, she was deeply impressed with the marvelous potentiality as well as aggressive ability of the churchwomen in Belgium, Poland, and Czechoslovakia. She talked to the influential women about organized missionary work and addressed large groups in the churches. She returned to America feeling that there was a great field for the work of the Woman's Missionary Society in Europe. Gradually, missionary societies were developed in many of the churches, largely due to the leadership of women appointed by the bishop of the field to give special attention to woman's work. Among such able leaders were Miss Louiza May in Poland, Mrs. Joseph Dobes in Czechoslovakia, and Mrs. Thomas among the Flemish- and Mrs. Brunnarius among the French-speaking women in Belgium.

Another great inspiration came to the women of these

countries in the summer of 1927 when the Council president, Mrs. F. F. Stephens, while in Europe, carried Jubilee fraternal messages to each of these lands. Mrs. Stephens has the honor of being the first Council officer to go to a conference missionary meeting in an aëroplane; she flew from Warsaw to Prague to meet the Czech women, a trip requiring twenty hours by train and only four by air. Mrs. Stephens organized an enthusiastic conference society in Poland. She told an interesting story at the Council meeting illustrating how strange an idea it is in that country that women are capable of thinking for themselves. A Polish gentleman traveled two days to attend the conference organization meeting under the mistaken idea that he was a delegate. When he reached the seat of the conference, the Polish women informed him that it was a woman's meeting. To prove his right to attend, he announced that he had a letter of invitation. When he produced the letter and discovered that the communication was addressed to his wife and not to himself, he was amazed.

No finer conception can be given of the meaning of the Woman's Missionary Society to the Russian women of Harbin, Manchuria, than to quote their Jubilee fraternal message, written March, 1928. It breathes the atmosphere of apostolic days.

*Our Dear Sisters and Leaders in Christ:* We, members of the Ladies' Missionary Societies of the Russian Methodist Episcopal Church, South, in Northern Manchuria, China, are rejoicing that we have the opportunity of sending you our sincere cordial greetings and our best wishes of full success in the great and noble work in the name of Christ.

We are praying incessantly to our Lord God that he may bless all your undertakings and plans still in greater measure than he blessed them in the past glorious fifty years. Our prayers

are always with you. Our hope is to establish the most intimate contact and loving coöperation between American and Russian women, members of the same great world-wide Methodist Church.

We will never forget your constant generous support. Your representatives in the Russian work and our dear sisters who left us not so long ago—Mrs. Erwin, Miss Rumbough, Miss Sally Brown, and the late Miss Lillian Wahl—pointed out to us the ways of service, made us acquainted with the perfect methods of the work of the Ladies' Missionary Societies in the United States of America.

Under their unfailing guidance and direct participation in this kind of work, the life of the Russian Ladies' Missionary Societies of the Methodist Church, South, in Northern Manchuria has not only strengthened, but is developing very successfully and is growing.

Having started in May, 1923, five years ago, the work of the Ladies' Missionary Societies of the Russian Methodist Episcopal Church, South, has achieved the following results: The total number of actual members and coworkers in four Ladies' Missionary Societies of the Russian Methodist Episcopal Church, South, in Harbin, Tsitsikar, Chalantoon, and Manchuria reaches one hundred.

During the five years of its existence $2,500 has been collected by the members. This money has been collected by means of paying membership fees, by collecting money in the Churches, among the friends of the Church, by arranging charitable shows at Easter, at which hand made articles were sold.

The money collected was used for the needs of the Church, for rendering material assistance to the poor and needy, for remitting to the Leprosory in Hungchung, Korea, and for educating needy children in schools.

Considerably greater success has been achieved by our Ladies' Missionary Societies in spiritual work. The vital life of the Russian Woman Methodist has been exceedingly lifted and ennobled by the acceptance by Russian women of Christ as their personal Saviour.

The greatest sufferings which the Russian people had to bear during the great World War and consequent Russian Revolution have been felt in the most cruel way by the Russian women,

who had to bear the burden which meant too much even for a man. The Russian woman mother is at present the only supporter of a family in many cases, since her husband, in many cases, is either an invalid of the World or Civil War or his knowledge, experience, and work are not required under the condition of the Soviet life in U. S. S. R. or abroad, where he lives, as an emigrant (exile).

We cannot help mentioning that the energy of the Russian women and Russian wife in such cases is the only thing that is still preserving the resemblance of *home*, which has almost been destroyed by the new conditions of Soviet life, since the communists do not recognize Home, Family Life, Religion or Christian Principles of Morality.

Therefore, what an immeasurable happiness, joy, and peace is felt in a Russian home when a Russian wife and mother accepts Christ as her personal Saviour. In such cases the life of a Russian family is changed radically. What a happiness! what a joy! Tens of Russian families, in which fathers, husbands, and brothers have been turned to God through their wives, sisters, and daughters are sending you their brotherly thanks and their blessings. The most grievous events which have been quite common in the lives of families, where sin reigns, have entirely disappeared. The Holy Bible is the only guide in these renovated families in Christ which are shining with the light of their pure moral life in the darkness of the surrounding wickedness.

We also cannot help sharing our greatest joy with you and let you know that three of our dearly loved in Christ Russian lady missionaries have entirely consecrated their lives to Christ, their names being as follows: Mrs. G. J. Krassnova, Miss N. N. Gantimourova, and Miss O. F. Vassilyova. They have completed their religious education under the guidance of Mrs. Erwin, Miss Rumbough, Miss Wahl, and Miss Brown; they also have been graduated from the former American Bible Institute founded by Pastor Erwin in Harbin. Besides, they have had good experience in personal work. They are, together with Mrs. Bradovitch, the leaders and teachers of the Children's Garden (kindergarten) and a preparatory school in Harbin and most useful coworkers of the pastor of the Church.

This is the brief account of what is the most essential in the religious and educational life of our Church here. Will you

accept us among your midst, our dear sisters. Will you teach us what we do not know yet? Will you take interest in the worn-out soul of a Russian woman, in her sufferings in the recent past and in her joys in the present new life? May God bless you all and preserve you for the joyful tidings of his Salvation!

YOUR SISTERS IN CHRIST.

***Others in the Sisterhood*** In relating the story of the past fifty years that splendid group of women of other lands who have served as evangelistic workers, teachers, and principals of mission schools should be included in the sisterhood. The report to the Woman's Missionary Council (in 1927) stated that there were one hundred and ninety-six Bible women, serving as women evangelists and six hundred and sixty teachers spending their lives in classrooms, instructing boys and girls and teaching them the meaning of a Christian life—in all eight hundred and fifty who have caught the spirit of Christian service. It is impossible to portray the influence of this consecrated and trained group of Christian workers.

There are some interesting facts regarding these workers. In Europe there is one worker, Deaconess Louiza May, who was consecrated and appointed by the bishop; she has charge of an orphanage in Poland. In Japan the twenty-four Bible women are known as *women evangelists;* they receive their appointments from the bishop at the Annual Conference session. In Korea, the Bible women receive their appointments from a Bible Woman's Committee of the Korea Mission. In China, the Bible women attend the Annual Conference, but receive their appointments from a Bible Woman's Committee composed of missionaries and Chinese women. There are six deaconesses in China, graduates of the Nanking

Bible Teachers' Training School, who were consecrated and appointed by the bishop at the Annual Conference session.

In China there is one woman who has been ordained a local preacher, Wong Ta Ta, of Shanghai. In Mexico, the young women evangelists, who graduate from the Bible Department of Roberts College, are consecrated at the Woman's Annual Conference session; they receive their appointments from the bishop.

All the mission schools supported by the Woman's Missionary Council in China, except McTyeire School, have Chinese women as principals. In the unsettled conditions of the past two years in China these splendid and able Christian women have met their responsibilities and have shown themselves to be real leaders and educators. This development will come in other lands. It is also interesting that the Board of Missions set up by the China Annual Conference is composed of fifteen, a third of whom are women. The treasurer of this Board of Missions is a woman, the president of the Conference Society.

Thus during the fifty years women in many lands embraced the gospel message, acquired training, and are taking their places in service with the Christian women of America. The women of China and Korea are sending a tenth of their funds to Africa; the women of Mexico and Africa are sending their tenth to Korea; the women of Japan are sending to Manchuria, China. All of them are carrying on home mission activities. To have developed, during the fifty years, this fellowship in service justifies the statement that the women have made a vital contribution to the building of the Kingdom of God.

## CHAPTER X

## SIGNS OF PROMISE—THE NEXT FIFTY YEARS

### Message of the Silver Jubilee

In April, 1903, the Woman's Board of Foreign Missions celebrated its *Silver Jubilee*. In referring to the occasion Mrs. F. A. Butler wrote: "This brief résumé of the work pledged and accomplished by the Woman's Board of Foreign Missions in twenty-five years of steady progress, in spite of many hindrances, brings us very close to the thought contained in the question: What will be the result of the next twenty-five years? We have passed the *Silver Jubilee*, what will be the signs of promise when those who continue the work shall reach the *Golden Anniversary*? Will they know and understand the difficulties through which we have passed? Will they wonder why Christians of to-day accomplished so little? Then perhaps the whole Church will be missionary in spirit, as it should be now, and every other interest will be concentrated on the one thought that Jesus Christ came into the world for this one purpose, to bring all men into the Kingdom." [1]

As the women of Southern Methodism look to the past, they are very grateful for their heritage. They do understand the difficulties through which these pioneers passed and they, too, have had their difficulties, difficulties unknown to the pioneers of twenty-five years ago. They do not wonder why those who went before ac-

[1]Butler, Mrs. F. A., *History of Woman's Foreign Missionary Society*, page 165.

complished so little, but rather they marvel at the greatness of their achievements, and breathe the deep prayer that in their day and generation they may labor as faithfully and as well.

At the close of the Golden Anniversary, it is fitting that the women of to-day should likewise pause and record the *signs of promise* which mark the horizon. In looking forward Mrs. Butler recorded the hope that by the time of the Golden Anniversary "the whole Church would be missionary in spirit." She did not say what effect she thought that would have upon woman's work for woman. It remains for the women of to-day to evaluate the missionary outlook.

### Significance of Jerusalem Conference

It is of supreme interest that the year 1928, the year of Jubilee for Woman's Work, is the year of the Jerusalem Conference, a conference of greater missionary significance than any previously held. This Conference has laid the foundation stones upon which the missionary structure of the next fifty years will be built. The major subjects under consideration at that Conference indicate what the outstanding factors of the missionary situation during the next fifty years are to be: The growth of industrialism in Asia, the relation of older to younger Churches, inter-racial relations, materialism, the neglected rural areas, international missionary coöperation, and the Christian message, including attitudes toward non-Christian religions. When the record of the next fifty years shall have been written, certainly the adaptation of missionary methods and thinking, with regard to these new factors, will be outstanding.

### Commission on Reëvaluation

It is also significant that the Woman's Missionary Council set as one of its goals for the Jubilee year *the reëvaluation of its task*. They stated it thus: "All past values and achievements should be made sources of inspiration for the future. Since women to-day have greater opportunities for education and world contacts than ever before, and therefore should have a clearer world vision, since the world itself is a wholly different world from that in which we began our work and formulated our task fifty years ago, since the Church of which we are a part has grown and developed in all lands, and since trained leadership is available as never before, one of our Jubilee objectives should be to reëvaluate our task in order to find, through the leadership of God's Spirit, his plan for us in the future." The Executive Committee of the Council in November, 1927, appointed a Commission on Reëvaluation, composed of fifteen women. They have been studying the foreign and home missionary tasks and their organization, at the home base, in the light of the new day. Their findings thus far have been published in a pamphlet, *The Reëvaluation of our Missionary Task*. Meanwhile conference societies and auxiliaries, guided by the Commission, are carrying on similar studies.

### New Factors in the Missionary Situation

Many significant factors affecting the missionary situation to-day were not evident fifty years ago; they have appeared as vital issues during the past decade. They will have a very definite bearing upon missionary activity in the years to come.

*Unredeemed Areas of Life*

In the first place, missions to-day are conceived not so largely in geographical terms as in terms of unredeemed areas of life. The most pagan country included in the unredeemed areas is *Race Relations*. It is practically untouched by the teachings of Jesus Christ; it has no geographical boundaries; it is one of the greatest mission fields of the future; it calls for pioneers. The continent of *Materialism* has yet to be redeemed before the Kingdom of God can come on earth. Both in America and across the seas men's spiritual vision is blinded by it. There is another great heathen country called *Industrialism* into which few missionaries of the cross have ever penetrated. Some even wonder if Christ died to save it. It is to-day a dark continent. It extends across the world and is neither Oriental nor Occidental. The blackest of all unredeemed countries is *War*. It, too, seems to have no boundaries; it endangers the life and happiness of all mankind. The people who are in it do not seem to realize that Jesus lived and died to save the whole of life and that every human personality is sacred in his sight. Some have dared, recently, to enter it with the gospel message; only the most heroic souls will volunter for service in this dark land.

America has a marvelous opportunity to demonstrate the power of the gospel of Jesus Christ in saving these unredeemed areas. To-day, more than ever, what a missionary *is* speaks louder than what he *says*, and often the un-Christian attitudes of the country from which he comes, causes his message to fall on deaf ears. It is decided in America and in Europe how other lands will receive the gospel.

***Growth of Churches on Fields***

A second factor affecting missionary work is the desire for self-determination on the part of the Christian Churches in so-called *mission fields;* closely related to this is the rise of *nationalism.* The two re-act upon each other; it is often difficult to differentiate between them. In the growth of churches on the mission fields the vision of the missionaries as well as of the workers at the home base is being realized. Some of these churches are still babes in Christ, some have reached childhood, but others are approaching maturity, and are ready to assume larger responsibility. Young people have been developed who are now able to become the heads of institutions and at the close of the fifty years in our oldest field, China, every school supported by the Woman's Missionary Council has a Chinese woman principal, except one; these Chinese women are manifesting great ability as administrators. This sign of promise is cause for great rejoicing.

The work of the Board of Missions in China has been administered by its secretaries and the bishop in charge of the field through *the Mission,* a body composed of the missionaries, both men and women. However, missionaries and nationals, realizing that the time had arrived for the Chinese to have a part in forming policies and a voice in administration, formulated a constitution for a Central Conference of the Methodist Episcopal Church, South. This constitution was recommended unanimously by both the China Annual Conference and the China Mission, with the bishop in charge of Oriental fields, and the two foreign secretaries of the Board present. At the recent session of the Board of Missions, this constitution was approved. The Council is com-

posed of eighty-three members, as follows: twenty clerical members elected by the Annual Conference, ten women evangelistic workers elected by the Central Committee on Deaconess and Bible Woman's work, twenty men and women elected by the layman's movement, twenty-five educational workers, ten of whom are elected by the Board of Trustees of Soochow University, ten by the Educational Committee of Woman's Work, five by the Board of Education of the Annual Conference, and eight medical workers, two chosen by each of the four hospital boards.

The aim of the Council is twofold: to promote as rapidly as possible the complete autonomy of the Church in China, in response to the spirit of self-determination of the Chinese people, and to serve as a medium of coöperation between the Board of Missions in the United States and the Church in China. This Council will function in the place of the Mission until the autonomy of the China Church is perfected.

***Changed Status of Woman's Work***

A third factor that will affect the missionary situation for the next fifty years is the changing status of woman and woman's work in the Church. The change began when the General Conference granted *laity rights* to women. This action affected the women of our Methodism around the world, on mission fields as well as at home. Although a decade has passed women have hardly begun to take advantage of their new position, nor has the Church fully opened the doors of service to women. During the next fifty years, the results of this supreme effort of our peerless leader, Miss Belle Bennett, who strove to make the Church Christian in its attitude toward women, will begin to be realized. It was a great

missionary achievement. In 1926, the Woman's Missionary Council, seeking to ascertain the extent to which women have entered into the privileges of lay membership, appointed a quadrennial Commission on the Status of Women in the Church. This Commission has been discovering the facts. The returns thus far indicate that the Church has yet a long way to go before the Christian ideal of the equality of men and women is realized. In the years ahead there may come other changes affecting woman's status in the Church. Is it not possible that the rights of the clergy may be granted her?

The woman's missionary organization of the Church has undergone significant changes during the past fifty years:

1. In the beginning, the Woman's Boards were an addition to the regular missionary machinery of the Church, but since 1910, through the Woman's Missionary Council, woman's work has been organically connected with the General Board of Missions.

2. Formerly women had no membership in the General Board of Missions; now they have a guaranteed membership not only on the Board but in the Executive Committee.

3. Formerly the home mission work of women was administered independently of the General Board, and the foreign work, while not entirely independent, was practically so. To-day the administration, as well as the promotion of the woman's work, is a function of the Board of Missions.

4. Formerly there were no women secretaries in the General Board of Missions; now there are six in charge of Woman's Work.

5. Formerly the woman's organizations formed their own missionary policies; now the Woman's Missionary Council makes recommendations concerning these policies to the Board of Missions.

6. The money raised by women for missions, at present as formerly, is directed entirely to woman's work and recommendations regarding its distribution, in the form of estimates, are made in the annual session of the Woman's Missionary Council.

A careful survey of the developments shows that tne tendency is toward a gradual integration of *Woman's Work for Woman* into the general missionary program of the Church. This trend has had its parallel in other denominational boards. This is undoubtedly due largely to the rapid changes that have come on the mission fields, creating a need for oneness of administration.

***The Church More Missionary***

To the question raised by Mrs. Butler on the occasion of the Silver Anniversary, asking whether the Church, as a whole, would be more missionary at the close of the next twenty-five years, there can be but one answer. Two years before the Silver Anniversary the first great missionary Conference of the Southern Methodist Church was held in New Orleans. The membership was electrified by the thought of raising $50,000 for Soochow University! It seemed that the millennium had come! The growth of the missionary idea since that time is indicated by the Centenary movement; between 1918 and 1926 the Church gave approximately $25,000,000 for the extension of the gospel around the world. There has been a great development in missionary education throughout the Church. In this the women have had an active part.

All factors affecting the future missionary situation look toward unity, including oneness of home and foreign missions, oneness of nationals and missionaries, oneness of men and women. We are reminded of Jesus' last prayer: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee, that they may be in us; that the world may believe that thou didst send me." (John 17: 20, 21.)

## Signs of Promise from the Fields

In facing the future missionary obligation consideration should be given to some of the new factors that call for change in missionary method and approach, also to the general outlook for the Christian movement in the countries where the Church is at work. Is there a sufficient basis of encouragement for continuing the work? Is the task in any sense completed? Is the giving of money and the sending of missionaries still necessary and desired? Is the call as urgent as it was fifty years ago?

***Outlook in China***

The Methodist Episcopal Church, South, is working in two of the eighteen provinces of China proper: the Kiangsu and Chekiang. They are both strategically located on the coast of east-central China. Some of the most important cities are in these provinces. The China Continuation Commission made a careful survey in 1922 of that section. According to the record, the Kiangsu province had a population of approximately 33,700,000 and the Christian Protestant constituency numbered approximately 30,000. The extreme southern part of the province contains the following cities: Shanghai (1,500,000),

Nanking (300,000), Soochow (600,000),Sungkaing (100,000), Wusih (150,000), Changchow (125,000), and Changshu (88,000). In all of these cities the Methodist Episcopal Church, South has institutions and resident missionaries.

According to Milton Stauffer, who compiled the statistics, there are ten cities in the province of Kiangsu with a population of from 50,000 to 100,000 and twenty cities with a population of from 20,000 to 50,000. In the entire rural area there are only fifty-seven missionaries. Huchow, with a population of 100,000, is the only place in the Chekiang Province where the Methodist Episcopal Church, South, has resident missionaries. This province, with a total population of approximately 22,000,000, has 27,000 Protestant Christians. The missionary task, judged by these figures, is certainly in its pioneer stage.

We cannot measure the task in China by the number yet unreached. The term *unfinished task*, as interpreted by statistics, is of the past. There is an increased realization that the national Church will and should assume much of the responsibility. What, then, is the outlook for the Christian movement in new terms? China is in the throes of creating a new nation. "The sea is surging and the waves are high," but out of all the turmoil a great nation will be born. Temporarily, political issues have first place in the thinking of the people. Christianity in China is suffering from its *foreignness*. There is a decided attitude in China against all forms of foreign control. Cheng Ching Yi, the greatest leader of the Christian forces in China to-day, in writing for the Student Volunteer Movement regarding the problem of the Chinese Church, says: "China is not

anti-foreign, but anti-foreign *control.*"[1] This applies to both Church and State. The Christian Movement in China is in the throes of creating a Chinese Christian Church, which may express her own life, a Church which Dr. Cheng characterized as "yet a babe in swaddling clothes." This development of the Chinese Church is of as great significance as the rebirth of the Chinese nation. This situation demands, and will continue to demand, important readjustments. What of the outlook for missions? Let Dr. Cheng speak for his own nation: "Our people are rubbing their eyes. They are standing on tip toes and with outstretched hands are crying: 'We want to see Jesus.'" Do they want missionaries? Again hear Dr. Cheng: "The young and inexperienced Christian movement in China needs more spiritual help from the West. . . . We do not believe that the time has arrived for us to consider any material decrease in the number of missionaries, because of the increased number of Chinese Christian leaders."

***Outlook in Japan***

The activities of the Methodist Episcopal Church, South, in Japan are concentrated about the beautiful Inland Sea on the Islands of Honshu, Kyushu, and Shikohu, most of the resident centers being on the mainland of Honshu. In a population of 60,000,000 there are 300,000 Christians in Japan; 175,000 of this number are Protestants. There are said to be 1,000,000 people in Japan who accept Christian principles, but who are not allied with Christian churches. Christianity has the strongest hold of any religion on the student classes. There are 47,000,000 Buddhists; Buddhism is said to be in its *Golden Age.*

[1]Cheng, Ching Yi, *China Her Own Interpreter*, pages 94-115.

The increase in the number of communicants in Christian churches in Japan is slow but steady. The number of native ministers is increasing. Mr. J. S. Motoda, in an article on the *Japanese Church*, says: "Christianity in Japan may be compared to bamboo shoots. While still underground these shoots have extraordinary capacity for development and enrichment. With the coming of rain they burst forth suddenly and grow with outstanding rapidity. The present is the period of quiet, unobtrusive development. The day of expansion will, in my judgment, come soon."[1] There is a growing appreciation of religious training on the part of educators; Christianity is looked upon with favor as a character-building force. In an article on *The Status of Christianity*, Mr. U. Kawaguchi characterized the Christian movement in Japan as denominational—fundamentally orthodox with general indifference to doctrinal discussion—with sociological tendencies—occidental and yet with a growing tendency toward a genuine Japanese type—and of strong conviction and self-consciousness.[2]

Are missionaries wanted and needed in Japan in the future? Let a Japanese answer: "Missionaries are needed because the native Christian workers are not sufficient in number for the evangelization of our people. . . . Missionaries are particularly needed because they represent a long history of Christian experience and tradition."[3] Mr. U. Kawaguchi has gathered testimonies

[1]Motoda, J. S., *The Japanese Church, in "Japan Speaks for Herself,"* pages 81-85.

[2]Kawaguchi, U., *The Status of Christianity, in "Japan Speaks for Herself,"* pages 51-75.

[3]Motoda, J. S., *The Japanese Church, in "Japan Speaks for Herself,"* pages 76-92.

from forty-three outstanding Christian leaders in Japan and says that of this number only five said that missionaries were no longer needed. Twenty felt the need of them on certain conditions, and the others, without reservation, wanted them. Bishop Usaki, of the Japanese Methodist Church, said: "We need the foreign missionary because there is plenty of virgin soil." Another said: "We need the missionaries because the Japanese workers are so few in number that they are unable to carry out the great Christian program." Seventy-five per cent of Japan's population is rural and is still unevangelized. There is a special call for pioneers in rural evangelization. Are women especially needed? There are insistent calls for them to build hostels for women students in connection with the government schools. "Japan is still far behind in the higher education of women. Here is a great work that the Western Church can do at this time," says one Japanese leader. There is a call for social-evangelistic workers in country and city, a line of activity for which women at home and abroad have shown special adaptability. As long as there are 800,000 young women in the factories of Japan, unreached by the gospel, there will be a real need for women missionaries.

***Outlook in Latin America***

What is the outlook for missionary work in Brazil, Mexico, and Cuba, the three Latin-American countries in which the Methodist Episcopal Church, South, is working, countries in which the Roman Catholic Church has been for so many years the dominant factor? What are the signs of promise? In Mexico the outlook is very bright. It is even being said that Roman Catholicism is no longer the religion of Mexico. This

Church is suffering defeat because it has set itself against the uplift of the masses. The day of its domination is rapidly passing. The Protestant Church in Mexico is becoming self-conscious and aggressive. In Brazil, there remains much to be done; three-fourths of the people are as yet untouched by the evangelical message. The intellectuals have not been reached by Protestantism, yet they are more open-minded to-day than ever before. Protestantism must come to them embodied in life, not dogma, and entirely divorced from imperialism and Anglo-Saxon superiority.

Mr. Rodriguez, of Buenos Aires, in an article on *The Evangelical Churches*, writes: "Frequently we have the question asked among Protestants in the United States, 'Are we justified in sending missionaries to establish evangelical Churches in Roman Catholic countries?' Justification, I think, is to be found in the rapid growth of our evangelical Church in Latin America, and in the eagerness with which those who come to know the unadulterated teachings and ideals of Christ give themselves unreservedly to the propagation of the faith. Because of its simplicity, its unusual purity, and its spiritual power, the gospel of Jesus Christ appeals to many of my countrymen. It comes with no other authority than its inherent force. This makes its appeal all the more imperative."[1]

Are missionaries needed? In a country like Brazil where 5,000,000 of her 6,000,000 children have no adequate opportunity for an education, surely the mission school will be needed in the years ahead of us. There is a tremendous appeal for social-evangelistic work in a

[1]Rodriguez, G., *The Evangelical Churches, in "As Latin America Sees It."* page 108.

statement like the following from the pen of a Brazilian writer: "If we take all the Latin-American countries together and consider them as one, we may state without fear of contradiction that the laborer in all this vast region lives under deplorable economic and social conditions. He has been exploited to the limit of endurance, and everything possible has been done to keep him in a state of complete ignorance and submission. Very little has been done to better his physical, moral, and spiritual condition."

Does Latin America want missionaries? Let a Latin American answer: "We want the *social* missionaries to help raise the social conditions of our Indians and the poor. We want the *educational* missionaries to contribute to our knowledge, to lift our educational institutions out of their medieval miasma. And we want women missionaries, for through our women Latin America can advance by decades in a day."

***Outlook in Africa***

It is an interesting coincident that the year of the Jubilee for the women of Southern Methodism is also the Golden Anniversary of the Missionary Movement in the Belgian Congo. This Jubilee will be celebrated in Kinshasa, September, 1928. Surveys are being made in preparation for the conference; this will give the last word on the outlook in the Congo. Out of 125,000,000 people in Africa, approximately 49,000,000 are Mohammedans, and 83,000,000 pagan. The Protestant Christians in the entire country number only about 3,000,000.

When we evaluate the future task in Africa, there is great danger that we think in far too easy terms. We need to realize that nine-tenths of Africa is ruled by European nations. There are hundreds and thousands

of representatives of these nations in government and commercial employ in Africa. The political activities of these governments often cause the message of the missionary to be unheeded. In Africa *imperialism* is at its height. In that continent inter-racial problems are to be found in their most acute forms. There is everywhere a rising racial consciousness. The African is beginning to cry, "Africa for the Africans." He is often repelled by the Christianity professed by the white man and is setting up a *separatist Church.*

The call from Africa is for education, and for the application of the gospel to the whole of life. It is thought that in Africa the greatest task of the missionary enterprise is just ahead, although past achievements have been great. Do the Africans themselves want missionaries? Let Mr. Max Yergan, a Young Men's Christian Association worker, in Africa, who spoke at the recent Student Volunteer Convention at Detroit, answer the question: "We Africans to-day require all the spiritual, moral, and social strengthening possible for us to receive. Without any hesitancy we register our fullest support of the missionary undertaking and express our great desire that the enterprise be carried forward, in the spirit and with the results which we believe God desires for it."

Nowhere is the appeal of *Woman's Work for Woman* greater than in Africa. Her women are on the lowest scale of culture of any women to whom the Church is taking the gospel. These women can only be reached by Christ working through women. To-day the missionary women of Korea, China, Brazil, and America are joining hands in a united effort for the womanhood of Africa.

## Abiding Motives

Consideration of the past years of missionary activity would be incomplete without scrutinizing the motives that have animated this endeavor. Our attitudes, as expressed in our records and our literature, reveal that we have not been always without offense. The highest motives have not been apparent at all times.

***Outworn Terminology***

Some of the terminology formerly used must not be carried over into the future. Let us consider a few of these outworn terms. In the early days the word *foreign* did not create unfavorable reactions, but as the years have passed and the world has become a unit, this word carries the idea of separation and alienation.

> In Christ there is no East or West,
> In him no North nor South,
> But one great fellowship of love
> Throughout the whole wide earth.

The term *natives* we have outgrown seemingly and are now substituting the term *nationals*. This word has acquired an unfavorable connotation because of our superiority attitudes. The term *heathen*, for a similar reason, is taboo in missionary literature to-day. As Dr. Fleming suggests, we should no longer sing:

> Can we whose souls are lighted
> With wisdom from on high
> Can we, to men benighted
> The lamp of light deny?[1]

We have come to realize more fully the meaning of the words: "Yet he left not himself without a witness." (Acts 14: 17.) There are patronizing and fraternizing

[1]Fleming, Daniel Johnson, *Whither Bound in Missions*, page 3.

terms that are no longer expressive of the right attitudes: *our* converts, *our* natives, and *our* Christians. The word *slum*, once used so freely in city mission terminology, is being dropped because it has implications that we cannot apply to sections where people live whom we know and appreciate. The *war* terms of our missionary vocabulary must be avoided if we are thinking in terms of world peace. Even the word *missionary* is being scrutinized to-day; there can be no denial that the missionary message is superior, but the term *missionary* is sometimes offensive when it carries the idea of a superior race ministering to those whom they consider to be of an inferior race.

***Unworthy Motives***

Some motives, animating our endeavor in the past, are no longer worthy. The desire to carry our *superior civilization* to other peoples will not stand the test of to-day. Gandhi, of India, says: "We do not want your civilization; we want your Christ!" Even self-protection has sometimes been a motive influencing missionary effort. Immigration regulations and uplift work *for* the Negro may be mentioned as examples of this. Denominational ambition has sometimes motivated missionary activity. The extension of the Church rather than the Kingdom has been the aim. We have been more denominational than Christian at many stages in our missionary activities.

***Motives That Will Stand the Test***

In spite of these unworthy motives and un-Christian attitudes which have sometimes been manifest, there is no doubt but that the abiding and constraining motive throughout the years has been the love of Christ. The people to whom the message has been sent have been

regarded as potential children of God for whom Jesus Christ died. There has been felt a definite sense of compulsion to carry out Christ's last command. The missionary enterprise has its source in the character of God as revealed in Jesus Christ.

Women have had an added motive—a very deep sense of gratitude for what the gospel of Jesus Christ has done for woman. The religion of Jesus Christ is the only religion that has uplifted womanhood, and Christian women feel compelled to share it with the women of other lands. This consideration had an outstanding influence on the discussion of comparative religion at the recent Jerusalem Conference. This feeling has been undoubtedly a creative force in "Woman's Work for Woman." As long as there remain, in this or any other land, women who have not felt the uplifting power of the gospel, the women of the Missionary Sisterhood, around the world will seek to win them in the name of their Redeemer.

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